THE MOSLEM WORLD

VOL. XV JULY, 1925 No. 3

ISLAM IN AFRICA

One searches in vain through the important findings of the series of conferences held in the Near East and culminating in the memorable gathering at Jerusalem for any clear reference to the struggle between Islam and Christianity for pagan Africa. The reason is obvious: the claims of the changing Near East at the center were so clamant that the more distant periphery of the Moslem world received scant attention. Moreover East, Central and West Africa were not represented by any delegates. Yet it is on these border-marches of Islam that the issue of the conflict for the possession of a whole continent lies.

The rapid spread of Mohammedanism among pagan tribes was declared to be the outstanding and most urgent missionary problem at the Cairo Conference in 1906, and at the Lucknow Conference in 1911, and there is a real danger that, with the new and very necessary emphasis on the present opportunities in the Near East and India, due to revolutionary changes in economic, political and social life, we lose sight of the fact that Islam is not limited to the countries of the Mediterranean basin, the Red Sea, and the Indian Ocean.

We were disappointed, on examining the new and excellent *World Missionary Atlas*[1] to note the deliberate omission of statistics and maps regarding the non-Chris-

1 Edited by Harlan P. Beach and Charles H. Fahs. London, Edinburgh House Press. 1925.

tian religions—especially Islam. The paragraph, (page 181) which explains the reasons for this omission, is not convincing. For China, India, the Dutch East Indies and all North Africa, statistics regarding the Moslem population are available, thanks to Government census returns and recent accurate missionary surveys. Surely something more adequate as a map of the prevailing religions of the world might have been prepared than the old inaccurate, small-scale inset of Plate I, from which the reader might draw the conclusion that Islam did not exist in India, Madagascar, or the Philippine Islands. The Editors of the *Atlas* express their regret at the omission of adequate maps and statistics on the non-Christian religions and utter the hope "that if scholars of the most thorough-going German type could spend some months or years in producing such tables a need would be met that is insistent and clamorous." In the case of Africa the gap has now been filled and the need met by the very important publication of a large-scale Ethnographic map of all Africa.[2] It was prepared by William J. W. Roome, Secretary of the British and Foreign Bible Society for East Central Africa; he has probably traveled more and further in the Dark Continent than any other contemporary. Our readers will remember an article in our Quarterly by Mr. Roome describing the distribution of pagan and Moslem tribes in North Central Africa with an illuminating map. (Vol. x No. 3.) The present ethnographic survey is on a much larger scale, includes the whole continent, has been prepared with studious accuracy, and deserves the careful attention of all interested in the evangelization of Africa.

The new map shows clearly, among other details, the present lines of communication throughout a continent which is rapidly becoming covered with a net-work of

---

2 Ethnographic Survey showing the Tribes and Languages of Africa; also the stations of Missionary Societies. By W. J. W. Roome, M.S.A., F.R.G.S. London, Edward Stanford.

railways and motor-car routes: the latter especially due to French colonial enterprise from the North. Whole districts which once were inaccessible have been thrown open to contact with Europe and the impact of Western civilization. These new highways of trade and commerce should become highways to the Gospel. A railway-map of Africa is a challenge to missions, for the end of the engineers' task is often an opportunity for beginning the missionary enterprise on a larger scale. The capital of Abyssinia is now a railway terminus; a French motor company has opened a way across the Sahara to Timbucktu; and the Cape-to-Cairo route has its time-tables of connections and fares in the Tourist Bureau. Moslem tribes and all the Islamized areas are indicated on the new map by a special scheme of color. Mr. Roome distinguishes in this way regions that are wholly Mohammedan as, for example, Northern Nigeria, and districts where Islam is making its conquests as, for example, the territory of the Ivory Coast and the Gold Coast. The immense spread of Islam is also evident, for this map supersedes all earlier, fragmentary, and often grotesque, attempts to portray the exact facts. There is one thing, however, which the map does not indicate, and the omission is of grave importance. We refer to the extent and distribution of the Dervish Orders. We owe to the French scholars, Depont, Coppolani, Doutté, Delafosse, Le Chatelier, and more recently to P. J. André,[8] a full account of these Moslem Brotherhoods of North and Northwest Africa.

If one could superimpose the map prepared by Depont and Coppolani, corrected up to date, on this ethnographic map of Mr. Roome we would have a startling picture not only of the statistics but of the dynamics of Mohammedanism in Africa. Islam penetrated and spread throughout Africa for many centuries and in many ways.

[8] *"L'Islam Noir,"* Contribution *à l'Etude des confréries religieuses Islamiques en Afrique occidentale suivie d'une étude sur l'Islam au Dahomey.* Librairie Orientaliste Paul Geutner, Paris.

The sword of the conquering Arab, the slave-trade with its horrors, itinerant traders from the North and immigrants from India, the favoring influences of Colonial governments, the Moslem press from centers like Cairo—all did their part—but no single factor has been so constant and so powerful as the Moslem brotherhoods, especially the *Tijaniya,* the *Qadariya,* and the *Sennusiya* Orders. Their *zawias* (centers) are found everywhere. In *The Moslem Outlook,* (Capetown, Feb. 20, 1925) we find an account of the annual festival of the *Chistia* Order held at Thornhill, Capetown. This is an Indian order founded by the mystic whose grave is a center of pilgrimage at Ajmere. A Rafa'i Sheikh presided at the ceremony and "from Sea Point to Simons Town the people assembled in force at Thornhill to celebrate so notable an occasion. From 10 a.m. they began pouring in, until by one o'clock the scene was as that of an army's camp, the illusion being heightened by the fact that the large majority of the concourse was of grown up men, to be seen by the hundreds whichever way one turned." When we read such news-items the conclusions of Canon Gairdner in his recent survey of the Moslem world in *The International Review of Missions* deserve careful reconsideration: "Moslem Africa has been relatively unaffected by the storm and stress of the decade, chiefly owing to its independence of Turkish influence, and the comparative contentedness of Africans, both heathen and Mohammedan, with European rule. After reading a considerable number of first-hand reports from a number of widely-separated fields in the west, center, east and south of the continent, we were left with three definite impressions: (1) that Mohammedan advance has on the whole somewhat slowed down in some areas; (2) that the adoption of Islam by negroes does very much less for them, socially, morally and spiritually, than it has been the fashion to claim; and (3) that, given a fair field and no favor (that is to say, where the hand of gov-

ernmental interference and hindrance is lifted) and given the existence of a vital Christian work, Mohammedanism does not stand a chance with the African: while as for the result of the two propaganda, social, moral and spiritual, it would be almost a cruelty to compare them, so pathetically inferior are those produced by Islam."

All this is true, yet we need to remember the recrudesence since the war of the Wahhabi movement in Arabia, its close relations in the past with Africa through the Sennusi Order, and the undoubted fact that the negro race is powerfully attracted by these brotherhoods of Islam with their barbaric music and loud ritual. Captain André gives statistical tables regarding Islam in West Africa which are not altogether reassuring, nor do they corroborate the opinion sometimes expressed that Islam is no longer a menace. In Senegal he says there are 833,542 Moslems and 321,467 still pagan; in French Guinea 655,680 Moslems, 727,864 Animists and 315,760 *"en voie d'Islamisation";* on the Ivory Coast 100,000 Moslems; in Dahomey 61,974; in the Niger Colony nearly half the population, 518,109, are already Mohammedan. André speaks of the present day influence of the Sennusia in West Africa as waning, but says the Ahmadia sect is active in all French West Africa with Lagos as their chief center. He sees a danger in this new movement led by Indian Moslems:

"Il serait puéril de nier que les anciennes confréries religieuses musulmanes, lesquelles agissaient dans l'Islam pour l'Islam, et conseillaient plutôt que la lutte ouverte, le recueillement en eux-mêmes des croyants devant l'Européen conquérant, cèdent peu à peu la place à des sectes dont le mysticisme s'attaque aux plus hauts problèmes politiques de l'heure."

The spirit of nationalism has been awakened through Islamic agency among the negroes even in Dahomey and Senegal. Even as Christian missions have given birth to the Ethiopic movement in South Africa he fears

Islam is producing an unhealthy nationalism, anti-foreign as well as anti-Christian. Bolshevism, strange to say, has also entered this great arena through its secret agents and the conclusions of M. Delafosse must be placed by the side of those of Canon Gairdner already quoted: "The negro Mohammedan is rightly considered to be the least fanatic of all Moslems; he is most accessible to the possibilities of progress and modern ideas. But it is precisely for this reason and for this characteristic of African Islam that we are led to fear the grave results of all this noise from outside, of all these foreign appeals, open or disguised, for greater independence. All Moslems of Africa today find themselves by force of circumstances the subjects of Christian nations: political independence for them can mean nothing else than rebellion against the established order." And a careful study of the small and few but remarkable Moslem papers published in South Africa, (Mauritius, Lagos, Mombassa and Zanzibar) will convince anyone that Islam south of the equator is not a negligible quantity and that, in the words of President Coolidge at the Washington Convention: "As the Christian nations have assumed the responsibility for bringing this new and higher civilization in touch with all peoples so they must recognize their responsibility to press on and on in their task of enlightenment, education, spiritualization, Christianizing. There can be no hesitancy; no cessation of effort."

S. M. ZWEMER.

London.

THE PROBLEM OF THE BIRTH OF JESUS
A Discussion in the Turkish Press

In 1922 a discussion was carried on in the Turkish papers at Constantinople, in regard to the problem of the birth of Jesus. The discussion threw very interesting light on Moslem ideas of the person of Jesus and on new tendencies in Moslem thought in regard to the Islamic Tradition.*

It would be too lengthy to give a full idea of the discussions in all these articles, therefore, I shall confine myself chiefly to the views expressed by Omar Riza Bey, Ismail Hakki Bey, and the articles in the official paper representing the official defense of the Moslem Academy.

The problems issued turn round two main points:

(a) The Moslem doctrine of the birth of Jesus and the Person of Jesus.

(b) The basis of the Moslem doctrine; the exegesis of the Koran, and the authority of the orthodox interpretation of the Koran.

In his article in *Teyhid-i-Efkiar* Omar Riza Bey says: "Yesterday it was Christmas Day and the Christians celebrated the birth of Jesus with great reverence. We, as Moslems, believe and honor all the great prophets and the apostles and it is natural that we should concern ourselves with the ceremonies in honor of Jesus, peace be upon

* The discussion was started at Christmas of 1921, and the first article appeared in the daily paper *Teyhid-i-Efkiar* of December 26, 1921, written by Omar Riza Bey. The second article was a reply by Mohammed Ali Aini Bey, published in the same paper on January 4, 1922. The third article was a reply to this again by Omar Riza Bey on January 6, 1922. The fourth was another paper again by Ali Aini Bey, on January 13, 1922. The fifth was written by Omar Riza Bey, on January 20, 1922, in the same paper. The sixth was by Ahmed Shirrani Bey, on January 27, 1922, published in the same paper. The eighth and the ninth were two articles published in the daily paper *Ileri* in reply to Dr. Ismail Hakki Bey by Suleiman Tevfik. The tenth and the eleventh were published in the weekly paper *Mahfil* by Atiff Effendi in reply to Omar Riza and Ismail Hakki, dated Ramazan 1340. At last the whole discussion was taken up by the *Dar-ul-Hikmat* (the Moslem Academy) and two very long articles appeared in two numbers of *Djeride-i-Ilmiyeh*, the official organ of the *Dar-ul-Hikmat*, giving an authoritative statement of the orthodox Moslem doctrine in regard to the birth and person of Jesus Christ with a full discussion of all the problems raised in the papers. It seems that other papers would have followed to answer these articles but the discussion was closed by the order of the Moslem Academy.

Him. All Moslems never hestitate in expressing their high esteem of this famous prophet, and nothing can change that belief. But there is a difference between Moslems and Christians in their understanding of Jesus. We believe in Jesus as a prophet who was born like all other men, lived and died like all other men, modified the Mosaic Law, approved the Torah, died not on the cross but by a natural death, a prophet sent with a special apostleship to the children of Israel. Christians on the other hand deify Jesus, which we Moslems refuse absolutely."

After this introduction Omar Riza Bey discusses the main problem of the birth of Jesus, and first takes the problem of the date of His birth, and says that neither the day nor the year of the birth are certain, that the Christians have not kept this feast till the end of the fourth century of the Christian era. In this way he tries to show that the Christian celebration of the Birth of Jesus on the 25th of December is not based on historical fact, and traces the origin of the Christian celebrations in the cult of ancient Mithraism. He says: "Persian Mithraism was a rival of Christianity in the early centuries of the Christian era. Roman emperors supported Mithraism against Christianity, and the Emperor Julian celebrated the Sunday December 25th in honor of Mithra (It seems that December 25th was always a Sunday in those years!) Sunday is the day of the sun when Mithra overcame darkness and shone with glory. Both Sunday as a day of worship and December 25th as Christmas Day are inherited from Mithraism. Mithraism and Christianity are also very much akin in many other things."

The writer then compares Jesus and Mohammed in their apostleship and says: "Jesus was sent only to the sons of Israel, His apostleship was specific; even He himself says so to the Syrophœnician woman. Whereas Mohammed is not the prophet of the Arabs only; he is the prophet of all the world and all nations. The proph-

ets preceding him had been sent to reform only one special nation and unify it; whereas Mohammed has been sent to remove differences of nationality and color and unify all nations. Islam is a religion of humanity."

Omar Riza Bey then refers to the date and place of the death of Jesus, also, and states that those things are not verifiable historically, and adds: "Jesus is called *Messih,* which means one who travels much. Jesus, being tired of the persecutions of the Syrian Jews, went to Afghanistan to search the lost tribes of Israel, arrived in Kashmir and died and was buried there. His tomb is there to this day. The falseness of His death on the cross can be proved even from the Gospels."

In his other two articles, January 6 and 20, 1922, Omar Riza Bey discusses the Moslem doctrine of the supernatural birth of Jesus, and gives very queer explanations of the verses in the Koran. He tries to prove that there is no explicit and positive statement in the Koran affirming the supernatural birth of Jesus, and concludes that Jesus must have had a normal birth. His arguments are very illogical about this point. What he says amounts almost to this: As there is no verse in the Koran saying that Jesus was born without a father, therefore He must have had a father. There may be many verses which would point out very clearly the fact that Jesus had a supernatural birth but that does not matter. He can explain them all away somehow. For example he quotes the well-known verses (Sura Mary verses 16-40) about the conversation of the Spirit with Mary and says: "The Spirit which was sent to talk with Mary was a revelation. Spirit means revelation. The talk took place in a dream or ecstasy. This passage of the Koran simply means that the angel proclaims to Mary that she will have a pure boy, that he shall be a prophet to direct men to truth and lead them to divine mercy and blessing. The verses never explain how Mary shall have this son. There is no explicit statement in regard to that, therefore we can not

affirm that the birth was to be supernatural. On the other hand the fact that Mary had this son in the normal way does not bring any doubt in regard to the purity of her character as a woman."

Coming to the views of Dr. Ismail Hakki Bey, in his article published on February 7, 1922, he says: "The problems in Islam concerning the birth of Jesus are chiefly the following:

"(1) The absence in the Koran of any explicit statement in regard to his having been born without a father.
"(2) The reason of his being called 'the Spirit of God.'
"(3) His speeches and other miraculous deeds while he was a child.
"(4) The problem of his death.

"There are a good many statements about the birth of Jesus in the various sections of the Koran, but the section in the Sura of Mary summarizes them all. Now what may be deduced plainly from these holy verses is the fact that the spirit of God was sent to Mary as a perfect or well-made man in order that she may be granted a son, and that Mary was pregnant thereby. Now if we could understand what the spirit of God in the perfect man means, the problem would be practically solved. In the sixth verse of the 32nd Sura, we find that man has not reached the stage of perfection at once, but has gone through a process of evolution. In every perfect man there is the spirit of God. This is not something peculiar to Jesus. God began to create man from the dust, and the development of man continued increasing for long ages, and when he reached perfection, then the spirit of God was given to him. What can this divine spirit in every perfect man be? I understand it to be a knowledge of God, that is, the divinity in every man who has had the life of religion and spirituality. There are different stages of the knowledge of God. The apostle who was sent to Mary was a perfect person who had this divine knowledge thoroughly. So the spirit of God is the knowledge of God, and its highest stage is the light of prophecy. Summarizing the whole thing we may say

that there was a contention between Mary and her family because of a marriage proposal. Mary had run away and hidden herself somewhere. God sent to that place a man who had the spirit of God, and Mary became pregnant by him. So the divine spirit was imparted to Jesus, and for this reason he was called the spirit of God."

In regard to the miracles of Jesus he says that it is quite possible to take them in a spiritual sense. He accepts the actual death of Jesus but denies the crucifixion as unworthy of His honor and personality.

Sayyid Nessib Effendi, expressing the view of the Moslem Academy in the numbers 73, 74 and 75 of the *Djeride-i-Ilmiyeh* says as follows: (page 2380) "There has been a good deal of discussion in the press lately in regard to the Moslem view of the birth of Jesus, therefore, we shall explain and ellucidate the whole matter. The general doctrine of the religion of Islam in regard to Jesus, peace be upon him, is as follows: Jesus is one of the great prophets. He was born solely by the divine command and the breathing of Gabriel. For this reason He is the spirit of God and the Word of God. Thus he is an explicit sign of the Almighty power of God. No man touched his mother. Gabriel who is called in the Koran 'spirit' appeared to her in the physical world as a man, and breathed into her, and she conceived Jesus. Thus Jesus having been born solely by the divine command and without a father is like Adam. Moreover Adam has no mother also."

Page 2385: "These statements are based on such verses of the holy Koran that they can never be interpreted in any other way. The holy Koran has not rejected this Christian doctrine of the fatherless birth of Jesus; on the contrary, it has explained and asserted it with all decisiveness. Only it has corrected the Christian doctrines of the deity of Jesus and the Trinity of God, and has said that Jesus is neither God nor the Son of God, but the servant of God, and the word of God. God is

one and is the absolute creator of Jesus and Mary, and of all the other apostles of the heavens and the earth, and the whole universe."

In the second article the writer takes the passages of the Koran one by one, and explains their meaning, and shows how all affirm this doctrine of Islam with regard to Jesus and God. Speaking about the 58th verse of the Sura, Al Imran says: "Surely the likeness of Jesus with Allah is as the likeness of Adam. He created him of the dust and said 'Be,' and he was. The uniqueness of Jesus among the other prophets is here that he was born without a male parent. This verse makes that very clear. Because of this strange fact the Christians have thought of Him to be the Son of God. Yet He cannot necessarily be so. He can only be like Adam. Adam also was created of dust by the word of God. Moreover Adam had no mother also, and therefore he is still more wonderful than Jesus. As Adam cannot be called the Son of God because of his having been created without a father or mother, likewise Jesus also, who was only without a father cannot be called the Son of God."

All three of these writers base their arguments upon the Koran and the same texts, yet differ greatly as these extracts have shown, in the conclusions drawn therefrom. All the authorities of orthodox Moslem theology have been unanimous in their interpretation of these verses. This whole discussion about the birth of Jesus has brought to the front the question as to whether the Moslem is obliged to follow the leading authorities in the interpretation of the Koran and accept without questioning what they have said, or whether he can make a personal and independent study of the matter and give his own private interpretation. This has been a most important outcome of the whole discussion, and it is no wonder that *Djeride-i-Ilmiyeh* gives more place to this part of the subject than the main problem itself. Now let us see what these writers say about it.

Omar Riza Bey says in his article of January 20, 1922: "There is a distinct difference between the authority of the actual text of the Koran and that of the opinion of the commentators. The words of the commentators may be discussed, may be declared void, may be admitted or rejected. In any problem there is the right to disbelieve one or more or all the commentators.

"But the word of a commentator cannot constitute absolute evidence in the discussion of any problem. One may take or leave all, except the word of the Apostle of God. It is the right of every Moslem to form his own creed and to formulate his conduct, only according to the Book of God and the Sunna of the Prophet, without the need of the mediation of anybody in the past or in the future."

Dr. Ismail Hakki Bey says in his article, February 17, 1922: "I want to state that religious problems have two parts:

"(a) The fundamentals. (b) The non-fundamentals.

"The fundamentals of religion (Islam) are the following: To believe in one God, the angels, the Holy Book, the Prophet and the last day. If a man believes these things, there can be no doubt as to his religious faith. In regard to problems other than these, if a person has an understanding of his own and makes a statement differing from others, except the Book of God and the Prophet, he may have made a mistake, but he cannot be regarded out of religion and faith. The opinion of such a man, his understanding in regard to the fundamentals of religion being complete, cannot be forbidden either by the doctors of Canon Law or by general consent. One of the things that makes the Koran the greatest miracle is the fact that it contains truth which can be interpreted according to the understanding and conscience of every century.

"Now the problem whether Jesus had a father or not, is not a problem pertaining to the fundamentals of reli-

gion. It is just for this reason also that whereas the holy Koran has made very distinct and sharp statements in regard to the divinity and divine Sonship of Jesus as altogether contrary to the unity and absoluteness of God, it has been content to make a mere general indication as to the pregnancy of Mary and the father of Jesus. Wisdom would require it to be so. In order to refute the falseness of conception in regard to the unity of God, it was very wise to deal less with problems which have comparatively little importance, emphasizing fundamentals only."

Sayyid Nessib Effendi in his long article of twenty-five pages in the official *Djeride* says as follows: "The verses or texts of the Koran are of four classes in regard to their interpretation. There are four degrees in strength—*Zahir, Nass, Mufassar, Muhkam.* Now the verses of the Koran about the birth of Jesus belong to the fourth class, the firmest kind which cannot be allowed to be interpreted in any other way, they must be accepted as they are. No person, a prophet or a follower or a commentator, has any right to interpret them in a different way. To try to interpret them is to distort them, and to corrupt their meaning. These verses belong to the group of the miracles of the prophets. To believe the prophets and their miracles is of the fundamentals of Islam. To disbelieve the miracle of any prophet is to disbelieve his prophetship. To believe the miracle is the foundation of faith in prophecy. These cannot be made subject to new interpretations. To interpret these words will be to falsify the prophet himself. There has never been a Moslem sect which doubted the fatherless birth of Jesus. All sects, persons, doctors, commentators, orthodox and heretic, have been unanimous in accepting the miraculous birth of Jesus."

Conclusion: These discussions representing three different views are based on three different principles. One is the view of the Moslem rationalist, who denies essen-

tially both the Koran and Moslem tradition, although he does not dare to say openly that much. The other is the view of the Moslem mystic, who cares mostly for the purely mystical part of it, and leaves freedom in other things. The third is the view of the Moslem traditionalist who clings strictly both to the Koran and the authority of the tradition. However, there are two important things which are clear from these papers:

(a) That there is today a difference of opinion among the Turkish Moslems in regard to one of the most definite beliefs of Islam.

(b) That there is a new thinking which refuses to be bound by the past tradition, questions its authority, and claims the right of every Moslem to read the holy Book for himself, to examine it by his own mind, and to form his opinions in regard to its meaning.

These are important beginnings in religious thinking. They mean that the Koran and the orthodox tradition are made subject to discussion among Moslems, and this is not a small gain.

These articles show one other point also, which is important in evangelistic work amongst Moslems, and that is the utter ignorance of all three disputers, without distinction, in regard to the Christian doctrine of the Person of Christ. For all three, prophetship is essentially something abnormal, and the weight of proof lies in the abnormalities. For them all, sonship is something essentially physical, and the discussion must begin from that point and be centered round it. It is evident that they all start from the wrong end, and that they must have a complete change in their thinking. They need a completely new perspective to understand Jesus and His personality. The main task before the Christian workers ought to be to lead the Moslem to a new outlook which will help him to think of religion from the right end. But how little has been done in this way!

AN ARMENIAN CHRISTIAN.

A MOSLEM TORAH FROM INDIA

One of the first things that strikes the Western reader of the Koran is the number of familiar Scripture characters he finds there, Adam, Abraham, Moses and Aaron, Noah, David, Jesus, John, Zachariah are all there, and some of them very much there. It is not long, however, before he discovers that in the Koran they are very different figures from those he has known in the Old and New Testament; being for the most part strange distortions of the Midrashic and Apocryphal figures of these characters.

And this is all the more strange since the Koran apparently assumes that it is portraying the same characters as those of the Old and New Testaments, and that its religion is the same as that of "the previous books."

"He hath enjoined upon you for religion what he commanded to Noah, and which we have revealed unto thee, and which we commanded to Abraham, Moses and Jesus" (lii, 12).

Mohammed is so certain of this that he calls the Jews and Christians as witnesses to the truth of his own revelations—

"If thou art in doubt regarding that which We have revealed unto thee, ask those who read the book (which was revealed) before thee." (x, 94, vide also xxvi, 191 and xlvi, 10.)

Over and over again he claims that the teaching of the Koran is but a confirmation of previous revelations that were in the hands of the people of his day. It is called "a verification of what was before it" (xii, 111) and its "preserver" (v, 52), "the truth confirming what they (i. e. the Jews and Christians) have" (ii, 85) and so on. Of his revelations he says

"Verily this is in the former pages:
The pages of Abraham and Moses." (lxxxvii, 18.)

and of himself as Prophet—"Hath he not been informed of what was in the pages of Moses and Abraham?" (liii, 36.) So there is little doubt but that Mohammed himself thought that his book was in the main identical with the Jewish and Christian Scriptures.

It was apparently Mohammed's belief that every prophet had a book given him by God, for "God sent down prophets with good tidings and warnings and sent down with them the Book in truth" (ii, 209). Thus Abraham had a book, as we have seen above (lxxxvii, 18), and John is told to "take the Book" (xix, 13), Joseph apparently had a book (xi, 36) which his contemporaries disbelieved, and several others are mentioned as recipients of inspiration in iv, 161. But the three great books known to the Koran, are the *Torah* which was sent down to Moses (xxxii, 24; xli, 45; xlvi, 12, etc.): the *Zabur,* which was sent down to David (xvii, 57; iv, 161)[1] and the *Injil,* which was sent down to Jesus, (v, 50; lvii, 27, etc).

The Moslem conception of these books, however, is that they, like the Koran, contain only the words of God. Their conception of inspiration is rigidly mechanical. The *Torah* was a collection of God's statements given to Moses that he might make them known to the people. Likewise the *Zabur* and the *Injil;* the recipients of the revelation being merely the transmitters of a message received. Therefore, seeing that they were all of the same origin, they must all substantially agree, and the later books where they went over the same matter as the former, would be largely confirmation thereof, as Mohammed apparently believed his Koran was (liii, 36).

The early controversies with Jews and Christians, however, soon brought out the fact that the statements of the Koran had in reality very little in common with the

[1] This might seem to indicate that the Psalms were so important either as a liturgical or devotional book among the Jews of that day, that Mohammed was impressed with its independence as a separate Book. It is curious to note in this connection the statement in *Midrash Tehillim* cap. i. "Moses gave the five books of the *Torah,* and to correspond with them David gave them the Book of Psalms, in which there are also five books."

Torah, the *Zabur* and the *Injil,* which were "in the hands" of his Jewish and Christian opponents. Its stories of Biblical personages in particular were quickly seen to be drawn largely from Midrashic, uncanonical sources, and probably borrowed by Mohammed from certain Judæo-Christian Gnostic sects which had early penetrated into Arabia. It was not possible, of course, for the Moslem apologist to admit this borrowing, nor was it possible to deny the fact that the Scriptures in the hands of his Christian and Jewish opponents did not agree with the Koran. His line of defence was the doctrine of *Tahrif* (corruption).

Ground for this charge was found in the fact that the Prophet himself had accused the Jews of his day of misquoting Scripture and falsely transcribing it for their own ends (cf. ii, 73; xxxvii, 72; v, 45; 11, 154; iv, 48), though as a matter of fact this accusation only applied to certain Jews in immediate contact with the Prophet in his own day. It was sufficient, however, to form a basis on which the theologians[2] could build the whole dogma of the hopeless corruption of the copies of the Old and New Testament at present in the hands of Jews and Christians.

This dogma, however, only served to raise another dilemma. If the copies in the hands of the Jews and Christians are only corrupted copies, where are the genuine copies? These genuine copies must be in existence somewhere, for as we have seen, they are appealed to as a witness to the revelation of Mohammed (x, 93; xvii, 102; xvi, 43), the Moslems are to believe in them (xxix, 46; iv, 135) and the Jews and Christians are judged by what they contain. Where then are the genuine *Torah* and *Zabur* and *Injil?*

Moslem antiquarians seem to have been rather expert

[2] They are not by any means unanimous, however, on this point. For instance, Fakhr ar Razi in his commentary on iii, 72, etc., agrees that Tahrif in the sense of wholesale corruption of the text was impossible, though an oral corruption at any given time was both possible and probable.

in producing documents of interest for which there was a demand,[3] and apparently there were quite early in circulation among Moslems, books which claimed to be copies of the genuine *Torah, Zabur* and *Injil.* Not only are there many references and quotations from these in Moslem writers, but there are many copies of such works existing at the present time. Günzburg and von Rosen published a copy of the *Suhuf* of Abraham in the Annual of the St. Petersburg Institute of Oriental Languages. Louis Cheikho published some selections of a *Zabur* (discovered at Mosul) in the *Mélanges de la Faculté Orientale de Beyrouth,* in 1910, and many other manuscripts of the books of Moses, etc., are known, some of which may be very ancient.

During his recent tour in India, Dr. Zwemer picked up a copy of a little book, lithographed at Bombay and entitled "The Book of the Torah which God Sent Down to Moses," and which apparently is a more recent attempt of the same type, being widely circulated in India as representing the real and genuine Pentateuch. On examination, we find that it apparently has nothing in common with the Berlin *Torah,* quoted by Cheikho in his article *"Quelques Légendes Islamiques Apocryphes"*[4] but is mostly drawn from a book well known in Cairo among aspirants after Sufiism, entitled *Tanbih al Ghafilin.* There are in it several quotations from the Koran and from the Sunna, and while the name of Mohammed is mentioned, that of Moses occurs only once outside the Title and the Preface, and most curious of all it mentions the Christians along with the Jews as those called on to worship God.

It is a small book of forty-five pages, crudely printed, and containing forty Suras with a Preface and Conclusion. We append a translation of the Introduction and

[3] See Dr. Margoliouth's interesting comment on the production of the Corpus of Jewish-Arabic poetry for Muwaffaq, the brother of the Caliph Mu'tamid, in *Relations Between Arabs and Israelites,* 1924, p. 74.

[4] MFOB, 1910, p. 40.

the first five Suras as a sample of the book, and in the hope that missionaries in various parts of the Moslem world may be advised to keep a watch for similar productions, which are apparently being used as anti-Christian propaganda.

* * * * * * *

The Book of the Torah which was sent down from Heaven to Musa ibn 'Amran, who spoke with God. Upon him be peace. Printed on the responsibility of Sheikh Nur ad Din ibn Jiwakhan, the book seller, by Haidari and Safdari, at Safdari's Press, Bombay, in the year 1304.

In the name of God, the Merciful, the Compassionate.

Praise be to God the Lord of the Worlds, and Prayers and Peace upon His Apostle our Lord Mohammed and his family of true ones, purified.

Now here is something of great profit and an excellent homily, namely forty Suras from the Torah which God most high dictated to Musa ibn 'Amran, on whom be peace, without any interpreter. Said He, to whom belongs Glory and Power.

Sura the First

I wondered how he who was certain of death could rejoice, and how he who was sure of the grave could laugh; how he who expected judgment could store up (wealth); how he who looked for the future life and its bliss could take his ease; how he who was sure of this world's decay could make store (of its wealth); how he who looked for heaven and its bliss could lie at ease; how he who knew the transitoriness of this world could be tranquil therein. I wondered at him who is clean (by washing) with water but is not clean of heart, at him who is learned in talk but ignorant at heart, at him who is busied about the vices of others but heedless of his own

vices. I wonder how he who knows he must appear before God, is rebellious against Him, at how he who knows that he must die alone, go alone to the grave, and be judged alone expects to find companionship in Hell; and why one who knows the reward does not say—There is no God but God, True! True! Mohammed is the Apostle of God: It is so: it is so.

Sura the Second

I bear witness from myself to myself that I am God, there is no God save me alone, I have no companion, and that Mohammed is my servant and Apostle. He who is not content with my judgment and bears not with patience my visitation, and is not thankful for my mercies, nor satisfied with my gifts, then let him worship some other Lord, and depart from beneath my sky. Whoever is greedy for this world, it is as though he were discontented with me, and whoever makes complaint to another than me about what has happened to him, it is as though he made complaint about me. Whoever enters the presence of a rich man, and is humble before him because of his riches, two-thirds of his religion has gone from him. Whoever slaps his cheeks (i. e. mourns exceedingly) for some dead person, it is as though he took a spear wherewith to attack me. Whoever breaks green branches over the tomb of one dead, it is as though with his own hand he smashed the door of my Ka'ba. He who worries not over how he shall eat (i. e. who expects others to provide for him), God will not worry as to which gate of Hell he makes him enter. He who does not progress in his religion is a loser, and death is best for him who loses. He who acts as best he knows, God most high will grant him yet better knowledge. He who is patient will not fail of attainment. Oh, children of men, if this world were given you, you would be diligent in looking after it, if it were withheld from you you would be diligent in praying for it, so when would you be free to obey me?

Sura the Third

Oh child of man, he who is patient becomes rich, and he who shuns envy has peace. He who avoids the forbidden preserves his faith, and he who shuns slander makes manifest his love. He who draws apart from men has peace, and he who is sparing of words will find his intelligence speak, and who is satisfied with a little will be trusted by God. Oh child of man, thou dost not act according to thy knowledge, so how canst thou ask for greater knowledge? Oh child of man, thou hast spent thy years in seeking the things of this world, when wilt thou seek for Paradise? Oh child of man, act as though thou must die tomorrow: yet thou storest up as though thou wert to live for ever. Oh world, withhold thyself from those who are greedy for thee, and give to those who are abstemious: be sweet in the eyes of those who look to thee and those who long for thee.

Sura the Fourth

Oh child of man, he who becomes greedy of this world gains nothing save getting far from God, in this world nothing save that which profits not, and in the next painful strife. God will fill his heart with grief that shall have no end: he shall have toil from which he shall never be free, poverty which shall never change to riches, hopes which shall never be realized. O child of man, thou art not contented with a little, nor art thou satisfied with much. Each day shortens thy life yet thou dost not heed. Each day brings thee good things from God, but thou art not thankful. Oh child of man, what new day is there when thy prosperity does not come from me, and what new night is there when the angels do not bring me news of thy evil deeds? Thou eatest of my good gifts and revoltest against me. Thou callest upon me and I answer thee. My good gifts come down to thee and thy evil is all my requital. So how excellent a Lord am I, and how evil a slave art thou. Thou askest of me and I give thee,

and I have kept from thee evil after evil, and disgrace after disgrace. I was ashamed of you but you were not ashamed of me. You forgot me and remembered another. You were afraid of the people but felt safe from me: you were afraid of men but felt safe from my anger.

Sura the Fifth

Oh child of man, be not of those who put off repentance thinking that time is long,—who desire the future life without works. Thou speakest with the tongue of the abstemious but thou doest the deeds of hypocrites. If I give thee good gifts thou art not content, and if I withhold from thee thou art not patient. Thou art bidden do good but doest it not: thou art warned against evil but heedest not. Thou lovest the pious but art not of them: thou art angry with sinners, but art one of them thyself. Thou sayest what thou doest not, and doest what thou art not bidden. Thou demandest thy rights but grantest none. Oh child of man, there is no new day save the earth preaches to you with its voice and says—Oh child of man, you walk on my back, but tomorrow you will be in my belly. You laugh on my back, you will weep tomorrow in my belly. You rejoice on my back, but you will grieve tomorrow in my belly. Oh child of man you sin on my back, you will be punished tomorrow in my belly. You devour the delight of life on my back and the worms will devour you in my belly. Oh child of man, I am the home of solitude: I am the home of loneliness: I am the house of darkness: I am the home of want: I am the home of calamities and mischief, and I am the home of loneliness. So dwell on me and do not make waste of me.

Cairo. Arthur Jeffery.

THE FRONTIERS OF AFGHANISTAN

Geographically and politically Afghanistan is in many respects almost a counterpart of Switzerland in Europe, said W. R. H. Merk, speaking before the Central Asian Society. In the case of each mountainous country four Powers lie round the frontiers. Italy, Austria, Germany and France encompass Switzerland, while the Afghan marches are more or less in direct contact with British, Chinese, Russian and Persian territories. But the Afghans, unlike the Swiss, have to take thought of only two Powers, inasmuch as China and Russia do not enter into account with Afghanistan.

So far as the missionary problem is concerned Afghanistan is receiving attention only along the Indian and Persian frontiers. Let us take stock of what has been accomplished hitherto; what is now in progress; what opportunities are open, and what might be done upon these frontiers.

On the western frontier the first missionary work was commenced in 1911 by Dr. Esselstyn, of the American Presbyterian Church, with Meshed (Persia) as the center. The evangelistic work of the first four years was supplemented by hospital work in 1915. At present the staff consists of three clergymen and two women doing evangelistic work, and two doctors and three ladies for medical service. The British and Foreign Bible Society have also a converted Moslem colporteur who is one of the charter members of the small National Church in Meshed. At Christmas, 1920, fifteen Moslem converts were baptized in Meshed and during January, 1921, organized themselves, with the help of the Presbyterian ministers in Meshed, into a church having five ruling elders and one teaching elder.

A reading room, conducted by the mission, is practically a Christian club and library—their social center. The pastor is the manager of this reading room, but one of the missionary ministers is at work in his study, adjoining the reading room, every day except Sunday, and there meets with inquirers. He answers questions, and gives regular instruction. During the year following the organization of the Meshed Church there were forty-one adults, all converts from Islam, added on profession—twenty-six from Meshed and the others from Nishapur, Rafirkaleh and Seistan. There are other small groups of inquirers not yet baptized.

Evangelization work includes regular Sunday public preaching; services in Persian for both men and women in the hospital waiting room; instruction of inquirers; a weekly meeting for Christian men, another for Christian women, and a third for Christian workers in the hospital. Daily prayers are held in the hospital wards and out-patient dispensary. Ever since the inception of the work itinerating has been one of the important branches. Outlying stations have been reached by the testimony both of Moslem converts and of missionaries from Meshed. The entire five hundred miles of the western frontier of Afghanistan has been traversed from Meshed to Seistan in the south, and northward to the Turkestan border. Since 1917-18 the Persian Christians have been doing useful itinerating work, and in several of the places on the Seistan route intensive work has been carried on. Fifty converts have been baptized.

The medical work is very popular with all classes of people and serves as a protecting shield for the evangelistic work. This meets with great opposition from the mullahs who wield much influence in Meshed, the sacred city of Shiah Moslems. Frequent complaints come from the mullahs to Teheran on account of "proselytizing," as they call it. Mullahs at certain seasons, such as *Muharrum,* try to incite the fanatical Moslems to tear

down the mission buildings. There is also persistent interference with activities and daily work of known or suspected Christians.

A new sixty-bed hospital was begun last year, as the rented building used hitherto has been much too small. Afghan patients come to the hospital daily, and from Herat in particular there are many operative cases, especially cataract and hernia. Since 1911 there has been a steady, healthy, encouraging growth in both evangelistic and medical work. Hospital figures for 1923 reveal 369 in-patients, 17,076 out-patients and 997 operations.

No educational work has yet been started, but land has been purchased and money is in hand for a school building which will probably be started in about another eighteen months.

During May and June, 1924, missionaries made the long anticipated first missionary expedition into Afghanistan. Dr. and Mrs. Lichtwardt and Miss Nelson "stayed with the stuff" in Meshed, and Dr. and Mrs. Hoffman and Rev. and Mrs. Donaldson went with permission from the central government of Afghanistan to visit the city of Herat. The *Wazier* of the Amir, Aman Ullah Khan, received them with cordiality and gave them the keys of the city with full permission to do medical work in a large caravanserai centrally located, and to carry on any investigations they desired as to the status of the schools, to visit places of historical or literary interest, to go freely about the bazaars, and to make and receive such calls as they wished.

The chief object of this first visit to Herat was to make friends and to break down prejudice. Extensive medical work was also done; many operations were performed, particularly eye cases where rapid recoveries could be expected. The appreciation of the people of Herat was shown in many ways, especially in their readiness to pay for services rendered, and in the many invitations they gave their first missionary visitors to come again at an

early opportunity. The *Wazier* himself gave them an official letter voicing his approval and appreciation of their visit and assuring them of a welcome back to Herat.

The East Persian Mission, in their annual meeting for 1924, recognized that a special obligation now confronts the Mission and the Board and the Church at home because of the fact that the first missionary journey into the forbidden country of Afghanistan has been made. The Mission requested that two or three additional doctors be sent to East Persia immediately, and that one of the doctors now on the field, who knows the language, be appointed as an additional physician for the Meshed hospital. This will enable Meshed Station to provide at once for more medical missionary work in Herat. The Mission hopes to follow up what in God's goodness has already been fulfilled of the hopes of fifty-two years ago —that the work and Message should be carried in the Persian language *"through Khorasan to Afghanistan."*

On the eastern and southern frontiers of Afghanistan there is a thin line of mission stations situated at the most strategic points, which are the entrances to the passes. This frontier line of missions is like one of the great Panjab canals which is made to irrigate and fertilize the waste barren lands that lie on both sides of its course. The organization of these frontier stations has been similar to the well-organized frontier regiments which are always ready to advance at a moment's notice. These stations should be maintained in strength with men, Scriptures and books, always available and ready to be sent onward. The attitude of the missionaries should be one of quiet, thoughtful expectation and preparation, with the motto *"Semper paratus."*

The people whom these missions seek to reach—the Afghans—are more closely allied to the Arab of the desert, than to the peaceful dwellers in the plains of India. The characteristics of the Afghans may perhaps

be best studied in the Afridis of the Khyber Pass, and the Yusufzais in British territory, who seem respectively to be the most savage and the most civilized. Of the former Col. Warburton writes, in "Eighteen Years in the Khaiber," "that it took him years to get through the crust of their suspicion, but that once he had gained their confidence he could trust them implicitly." Of the Yusufzais, in British territory, we find the same characteristics which mark the Afridis, but somewhat modified and softened by their living under a settled government. In them we have a fair specimen of civilized Pathans. Major James, late Commissioner of Peshawar, says, "I cannot think of a people to whom they can better be compared than to the Canaanitish states in the patriarchal times."

Along the frontier of Afghanistan Christ's standard has been raised for nearly eighty years by Christian soldiers, statesmen, civilians and missionaries. The best gifts that Christ gives to His Church on earth are men. When Lord Lawrence received a request for a few suggestions as to the system which enabled him to stem the mutiny and to do great things in the Panjab, he sent back word, "It is not our system, it is our men." All true missionary work centers around men of energy and force of personal character—Christ's men first and foremost. It is because these eastern and southern frontiers have been served by such men that their story is such stirring history.

In such a brief account as this there is little opportunity for more than a list of men. But what men! On the southern frontier, in 1839, some of the officers of the Kabul garrison initiated a movement to establish Church Missionary Society mission stations in Kandahar and Kabul. A supply of New Testaments were sent to Afghanistan, but the authorities ordered that they be sent back. The convoy was looted by Pathans and as a result the books were scattered broadcast. When the Rev. G. M. Gordon was in Kandahar in 1879 he wrote: "I little

thought a year ago that I should be discussing with the maulvies of Kandahar, at their own invitation, the teaching of Christ and the Messianic prophecies. Nor did I anticipate, on arrival here, that the Word of God had already preceded us and had been read and committed to memory." After a six weeks' stay there he returned to India and established the first work at Dera Ghazi Khan. The next year when the troops were again in Kandahar he went as Chaplain and was killed in a sortie from the besieged fortress. One who worked nine years among the lower classes in London, and a similar time in Peshawar, says that he has never seen converts of such "grit" and character as those he saw in Peshawar.

Quetta is the center from which work is now being carried on at Dhadar and Mastung Road, our* only stations in Baluchistan. Medical and evangelistic work were commenced here simultaneously in 1886 by Dr. Sutton and Rev. George Shirt. The first convert to be baptized in this outpost was an Afghan *Qazi* and *imam* in 1891-92. He was cruelly murdered because he refused to deny his Lord and Master. Dr. Holland, who has done much brilliant work, joined the mission in 1900, within a year after Dr. Sutton left. Since then, one of the important features of the work has been the six weeks' hospital work at Shikarpore, which was first visited by Rev. Matchett in 1854. He left on record that the Word of God was mighty even among the most ignorant and prejudiced Mussulmans in those parts.

The work at Quetta today includes, besides the hospital, primary schools for Christians of the depressed classes. Since 1900 a wealthy banker has been paying the expenses of poor people who have gone to Quetta for treatment for cataracts at the Church Missionary Society Hospital. This banker asked Dr. Holland to come down to Shikarpore for ten days, and later put up permanent buildings, asking the doctor to come for six weeks annually for the

* Church Missionary Society.

next five years. This plan has been carried out and patients have travelled from the Arabian coast for treatment. As many missionary doctors as can be spared from the frontier work go each year for this period of six weeks. The figures for one day's work will give an idea as to what is being accomplished on a recent visit: 166 operations were performed and 746 out-patients were seen. In 1923 thirteen hundred gospels were sold, showing that practically one out of every seven patients bought a gospel.

The work at Dera Ismail Khan was started in 1861 by that saintly pioneer, Bishop Valpy French, who had founded St. John's College, Agra, ten years before. After little more than ten months' work with the Rev. Bruce (later transferred to Persia) Mr. French was invalided home, having been brought in half dead from one of the villages. He returned to India in 1869 to found St. John's College, Lahore, which has trained and sent out some of the finest Indian pastors to the frontier. Later, as first Bishop of Lahore from 1879-1889, his influence, experience and untiring labor were invaluable throughout the length of the border marches.

The Rev. Mr. Thwaites labored at Dera Ismail Khan from 1872-1891, and later devoted seven years to the work in Peshawar. Mr. H. C. Guyer has been doing trojan work since 1901 in this district as Principal of the High School, and has also had the spiritual oversight of the whole community for many years.

Tank, on the Gomal route from Afghanistan leading to Dera Ismail Khan, is an out-station where a dispensary was established in 1868. Dr. Williams was placed in charge "to attend the *Waziri* and other hill men, and to endeavor to give them some enlightenment respecting our religion." In 1879 the Mahsuds raided and burned Tank, but put a guard around the hospital to prevent it from being damaged. A similar event happened in 1897. Dr. Elwin from Dera Ismail Khan, forty miles from this

city, visits this hospital once every week. Excellent results have been obtained from work accomplished in these two centers.

One of the most fruitful, unexplored fields along the frontier is among the Powindahs—the greatest overland merchants of the East. They travel down from their mountains in Khorasan, through the passes in the Northwest Frontier, and traverse with their merchandise the length and breadth of India. Many engage in the trade of camels, cross over the seas to Australia and take service there. The immigrants are known in Peshawar as *Ghilzais*. Powindah literally means "wanderer" and such they are. Though the northern nomads do not travel in such hordes as the southern Powindahs, they are to be found in October on the road all the way from Kabul to Peshawar. Every year from fifty to sixty thousand human beings, and over eighty thousand camels settle in their *Kiris* in the Dera Ismail Khan district. While the men go further afield trading, the women are in camp until March. Dr. Shearbearn, of the Church of England Zenana Missionary Society, has stayed two and three days at a time among them and Miss Davidson is going this week. This isolated work, however, is touching only the fringe of the opportunity.

Bannu, the next center of work, has been under Christian influence ever since 1848 when Sir Herbert Edwardes, then a young lieutenant in the service of the East India Company, achieved a personal conquest of the Bannu valley—a valley studded with four hundred forts, which all the might of a military nation like the Sikhs had failed to subdue. From 1873 the work of the Rev. M. Mayer laid a firm foundation upon which Dr. Pennell built so magnificently. Although mission work has been established at Bannu for sixty years, with school and church, the medical work began with Dr. Pennell in 1892. His spirit still pervades the place and inspires the workers, although thirteen years have passed since he was

called Home. Today the church, built only a year ago, is the most important part and the center of the work.

The school with five hundred boys has just organized a troop of scouts. Prior to this Dr. Pennell's boys have visited Calcutta and Bombay, to play football and cricket with other high schools. The hospital has just been completed upon the site of Dr. Pennell's labors and is said to be one of the finest in India, for its size. There were three English doctors at the time of the war, but now there are only two. Bazaar preaching in Bannu, as in Peshawar, was carried on from the earliest establishment of the mission, but ceased during the Afghan war of 1919 and has not been reëstablished. At Thal Lord Roberts' Hospital was destroyed by the Afghans in 1919 and has not been reopened.

There is a dispensary and hospital at Kurrak, carried on by Dr. Jehan Khan, an Afghan, and Dr. Pennell's first convert. He has been working here for thirty years. It is visited by the Bannu doctors once every two months. The converts have been few and far between. The school has developed, there being more in the high school department now than ever before. About eighty per cent of the boys are Hindus, while in Peshawar the great majority are Mussulmans. Local feeling is favorably impressed by all the philanthropic work and the moral uplift given by the school and hospital. The people resent the idea that any such uplift is needed and an inquirer is boycotted.

At Kohat, four or five years ago, there was a movement among sweepers under Mr. Adams, a Christian officer of I. A. S. C. When he left he handed the work over to the Presbyterians of Rawalpindi, but owing to the distance the work has not been developed. Four workers are now located here. They have learned Pushtu and are praying for guidance and waiting for permission to take up this work again.

What can we say of the work and witness at Peshawar

during seventy years? A group of Christian officers, headed by Sir Herbert Edwardes and Col. Martin, invited the Church Missionary Society to open a boys' school here in 1855. This has been doing excellent work all these years. Since 1880 there has been a school hostel, and since 1910, when the Edwardes College was built, a fine college hostel. From these have gone forth students who have distinguished themselves in fields of work as distant as Persia, China and Africa. They have won their way to the highest positions open to them in the careers they have chosen. At the outposts of the Government in this province, where integrity and tact are most needed, there these lads are found. The school hostel sent out the first two Afghan clergy of the church.

Medical work among the women was begun in 1884 by Miss Ella Mitcheson, L. R. C. P. & S., who lived for twenty-nine years in Peshawar city. In 1895 the present women's hospital was erected, and in 1896 the maternity ward was built by the members of the family of Lady Lawrence (wife of Sir George Lawrence) the first English woman to live in the city.

The first work toward female education was started as early as 1863. Now there are three girls' schools in the city with two hundred pupils and one European woman in charge. Another worker is sorely needed.

The Peshawar Medical Mission, of the Church Missionary Society, was established in 1897, when a group of three adjoining *serais* were rented, and adapted for use as a hospital. It was popular from the very first and after about eight years a new hospital was erected just outside the city at a cost of Rs. 50,000 without any assistance from the general funds of the Society. The number of patients treated in a single morning frequently exceeds one hundred and fifty, while the total number of visits paid to the hospital last year was approximately nineteen thousand. The in-patients' department contains about one hundred and fourteen beds and 1,382 patients

were treated last year in the wards. A large number of patients were drawn from the tribal territories adjacent to the Peshawar valley, while many others come by the caravans from far distant parts of Afghanistan and Central Asia. In this way the Gospel is being constantly preached to people who have never before had an opportunity of hearing it; the trans-frontier region has been entirely closed to missionary effort, but the influence of the hospital has extended over a wide area.

One large section of the in-patients' block consists of a *serai* surrounded by numerous small rooms to accommodate the trans-frontier patients and their families. Here the utmost freedom is allowed in the access of visitors and internal arrangements so that the whole scheme is much appreciated by those for whom the accommodations are intended. The Christian character of the institution is kept well to the fore, no efforts being spared to make the work of the hospital in all its details a practical demonstration of the reality of Christian love as well as a means of spreading Christian truth.

In our hospital history Drs. Lankester, Starr and Cox, Mrs. Starr and Miss Clarke have been and still are names to conjure with, the last three still being with us. The early history of the mission is associated with all that is best in Anglo-Indian memorials. Names like Lawrence Napier, Pollock Norman, Regnall Taylor, Lake, James, Cotton, Hastings and many more all testify to an interest which was deep and abiding. Of the missionaries one must mention Dr. Pfander and Robert Clark who arrived here in January, 1855, and established the mission; Isodore Lowenthal, of the American Mission; Rev. Mr. Hughes, Rev. Worthington Jukes and Rev. H. J. Hoare spent many years in Peshawar. The fine church in the city was built in 1883 through the efforts and zeal of the Messrs. Hughes and Jukes, while Dr. Lankester was responsible for the hospital and Mr. Hoare for the Edwardes College.

Splendid zenana work has been done in the city and villages by Miss Davidson for more than eight years, during which time she has been the only English lady living in this Mohammedan city of 100,000 inhabitants.

Since missionaries have been in Peshawar there have been some remarkable converts, notably Hajji Yahiya Bakir who travelled about for many years in Shikarpore, Kandahar and Central Asia as a medical missionary, Fazal-i-Haqq, an Afghan policeman, afterwards a soldier and a very true soldier of Christ, was the first Christian missionary to Kafiristan (the country northeast of Kabul). Among other Afghan converts there have been men who have rendered good service for the Government—one of them, Subedar Dilawar Khan, once a robber and plunderer, was sent by Lord Mayo on a very confidential mission to Central Asia and died in the snows of Chitral on returning in 1869.

Kafiristan has been visited several times by Indian missionaries from Peshawar and Kabul. The late Rev. Imam Shahwho was, for over forty years, pastor of the Peshawar city church.

Another brave and fearless servant of Christ was Lucas Joseph, born of Armenian parents in Kabul and educated at Edwardes C. M. S. High School, Peshawar. He was taken back to Kabul in 1869 by the Amir Sher Ali Khan for service with the Amir. The Armenians then numbered about one hundred in Kabul and had their own little church. For ten years Lucas Joseph did loyal service and when in 1879 Abdur Rahman became Amir, Lucas Joseph's best energies were spent in faithful witness even before the King. Consistently and even boldly he upheld the cause of his Lord and Master and was not ashamed to confess His name or to give a reason for the Hope that was in him. Daily he proved God's protecting care. No Afghan was trusted as the Amir trusted Lucas Joseph. He was put in charge of the gunpowder factory and was given the run of the Government Treas-

ury. Later he was made Governor of Jellalabad and proved indeed a second Joseph. He never swerved from his bold and uncompromising witness in court and country. The Amir had a real life-long affection for him. Oft times in the dark of evening, or the dead of night, he was sought by fearful inquirers like Nicodemus. Two or three of these were won to Christ and were baptized in Peshawar, later retiring to Kabul to witness quietly by their lives though not daring openly to confess the name of Christ.

In 1897 the sojourn of Armenians in Kabul was brought to a sudden and disappointing end through enemies poisoning the Amir's mind against them. He gave orders for all to leave, forgetful of the old affection, confidence and trust. Twenty-one came down to Peshawar, among them little Paul, the son of Lucas Joseph. He is now one of our trusted and valued house surgeons at the hospital, spending his life for these very people who so ungraciously turned him out of their country. Last year when Dr. Paul Joseph was seriously ill, a mullah outside the city called his people together to pray for the recovery of this Christian doctor of the mission hospital.

Concerning Chitral: It is noteworthy that the young *Mehtar* is very much interested in mission work and last year invited the Presbyterian Mission to open educational work there. There were difficulties at the time, but when the young heir apparent comes into power there should be great opportunities in this difficult quarter.

One cannot conclude this article without a word regarding the need for further recruits. Last year's report says: "Never has the problem of shortage of staff pressed more heavily on our Indian Mission. The work is growing and expanding, and while in some directions European missionaries can thankfully hand over the responsibility to Indian colleagues, in other directions or sections of the work this is not the case. For instance, the hos-

pitals are still very largely dependent on doctors from home."

Dr. Holland's word addressed recently to students of Great Britain and Ireland shows the position as he sees it: "Here we are on the frontier of India, plugging away, attempting to do our bit. Sometimes encouraged, sometimes sad. Sad when we realize, as we do now, that unless recruits are forthcoming from home in the immediate future, we shall have no other alternative than to close down some of the hospitals on the frontier. We have no margin to work on and were one of us to become ill this coming year, a hospital would have to be closed. We are almost at the end of our tether."

When we look at the number of clergy available for the care of a church into which thousands of converts are pouring year by year, as the results of mass movements, the following figures are startling. In comparison with six years ago, while we are thankful that there are eight more Indian clergy connected with the Church Missionary Society in North India, there are thirty less foreign clergy. Peshawar's figures alone provoke us to thought and prayer. In spite of the fact that while at the present time we have about three times as much work in progress as in 1890, then there were one Indian, four foreign clergy and five Indian agents, while today there are one Indian, three foreign and two or three native agents. In 1911 there were five Church of England Zenana workers—today there are two, one of whom goes on furlough next year and the other is probably leaving Peshawar soon.

From all sides comes the cry for reinforcements. Neither the work of building up the Christians in their new faith, nor that of winning fresh converts, can be maintained healthily without a large increase of missionaries and the means to support such a staff.

Peshawar. CYRIL B. G. CHAMBERS.

PARALLEL PASSAGES IN THE KORAN

(The Story of Moses)

No one doubts but that there has been a remarkable change during the last quarter century in the attitude of the people of Islam to Christianity. Reports from many Moslem lands verify this statement. And yet the great controversial topics remain practically the same. The authenticity of the Christian Scriptures, the crucifixion of Christ and His deity are still the ground of Moslem misunderstanding. So much has been said by Christian apologists that one hesitates to suggest that there may be a new approach for the Moslem to any of these great salient truths lest it has been mentioned long ago or, worse than that, found ineffective. There is much to be said for the position taken by many today, that the time for polemics is gone. We need to hold up Christ in the spirit of love and let Him speak for Himself. But if the Moslem is to give the Gospel more than mere superficial study; if he is to go deeply into its truth, he will undoubtedly meet problems. It is worse than folly to belittle them if they are real.

Only this past week a Moslem youth, in friendly discussion in a Bible class, asked the question heard again and again by missionaries, "Why are there *four* Gospels?" A casual study of the great polemics written against Christianity reveals the fact that the veracity of the Christian Scriptures is constantly being challenged. Take for example, *"Al Fariq bain 'al Makhluq wal Khaliq"* in which the author, in four hundred and eight pages, goes through the four gospels, questioning and repudiating verse by verse, chapter by chapter. One sentence from his book is enough to show his contempt for a

book in which parallel passages differ. After comparing Matt. 6: 19f and Luke 12: 22f he concludes with sarcasm,[1] "Whoever meditates on these verses will see the hidden disagreements, and yet you call it a revealed *Injil;* there is no power nor strength except with the High and Great Allah." To mention only one other instance. Turn to *"Izhar ul Haqq"* and note how the author discusses at length the eight differences which he claims to have found in the four gospel narratives of Peter's denial.[2] There are scores of just such passages in this famous attack on Christianity.

In explaining the Gospels to Moslems it is absurd to close the door to an inquiring mind by saying that such differences and apparent discrepancies are negligible and can be overlooked. Parallel passages with variants and differences seem to him incongruous in a book that is put forward as holy Scripture. Variant readings in the Bible are a stumblingblock to the inquirer about the genuineness of the Bible but he may approach the subject with more sympathy once he is reminded that the Koran also has various readings. That Beidawi's text is different from that of the Koran in use today is a well known fact.

The study of the gospels introduces one to the comparison of parallel passages. At times Moslems are doubtless impressed by the different angles from which the separate gospels are written. Many portions wonderfully supplement each other. Again the differences stand out, and the reader may feel that these are not in harmony with his conception of what a Holy Book should be. How many who offer this objection have ever studied the Koran from this standpoint? Is it possible to show a Moslem from the book which he reveres that the few narrative portions which give parallel passages offer similar differences and seeming incongruities. The question to be considered then is not the truth or falsehood of the

[1] Op. cit., p. 49.
[2] Op. cit., Vol. I, p. 61.

stories of Moses, Abraham, Adam and others of the prophets when compared with the Bible narrative, but how the accounts of the Koran itself differ. Let us confine ourselves to the story of Moses found in five Suras.

Compare the following verses which relate the story of Moses and the burning bush.

"Hath the story of Moses reached you? When he saw a fire and said to his family, 'Tarry ye, for I have perceived a fire; perhaps I may bring you a brand *(qabas)* from it or find at the fire guidance *(huda)*. xx, Ta Ha. v. 9, 10.[3] "And when Moses had finished his term, and was journeying with his family he perceived a fire on the mountain side. He said to his family, 'Tarry ye, for I have perceived a fire, perhaps I may bring you tidings *(khabar)* from it, or an ember *(gadhwah)* from the fire to warm yourselves!' " xxviii, Al Qisas, v. 29.

"When Moses said to his family, 'For I have perceived a fire, I shall bring you a flame—*(shihāb)*—a brand *(qabas)*—to warm yourselves!' " xxvii, Al Naml v. 7.

The last passage we notice does not mention finding guidance or tidings and uses two words to express a firebrand. In the call to Moses from the bush we see further variations.

"And when he came *('ata)* to it he was called to, 'O Moses! Verily I am thy Lord therefore take off thy shoes, for thou art in the holy valley of Towa. And I have chosen thee: hearken then to what shall be revealed. Verily I am Allah... Now what is that in thy right hand, O Moses?' Said he, 'It is my staff on which I lean...' He said, 'Cast it down, O Moses' So he cast it down and behold it became a serpent *(hayyah)* that ran along. He said, 'Lay hold on it, and fear not: to its former state will we restore it. Now place *(udmum)* thy right hand to thy arm-pit *(gana: h)*: it shall come forth white, but unhurt:—another sign.' " xx, Ta Ha, vv. 11f.

"And when he came *('ata)* to it he was called to—from the right side of the valley in the sacred hollow—from the tree, 'O Moses! Verily I am Allah, the Lord of the Worlds. Cast down thy staff.' And when he saw it move as though it were a thing possessed *(gānn)*, he retreated and fled and did not return. 'O Moses, draw near and fear not, verily thou art in safety. Put *(usluk)* thy hand into thy bosom *(gaib)* it shall come forth white, but unhurt: and grasp *(udmum)* to thee thy arm-pit from fear. These shall be two proofs *(burhān)* from thy Lord to Pharaoh and his nobles, *(mala')* for they have been a perverse people. xxviii, Al Qisas, vv. 30f.

"And when he came *(ga'a)* to it he was called to, 'Sacred is He who is in the fire and He who is about it, and glory be to Allah, the Lord of the Worlds. O Moses, verily I am Allah, the Mighty, the

[3] I have followed the numbering of the verses found in the popular edition used in Egypt. As Rodwell (of the parallel passages) does not bring out the similarities nor the differences usually I have not always given his translation.

Wise! Cast down thy staff.' And when he saw it move as though it were a thing possessed *(gann)*, he retreated and fled and did not return. 'O Moses, fear not, for the Sent Ones fear not in my presence.'.... 'Insert *(adkhil)* thy hand into thy bosom *(gaib)* it shall come forth white, but unhurt: among nine signs to Pharaoh and his people *(qawn)* for they have been a perverse people.' " xxvii, Al Naml, v. 8f.

There are many differences to be noted. In Ta Ha, the right hand is mentioned, the staff is changed into a serpent and the Lord asks Moses what he has in his hand before he commands him to cast it down. The other two portions follow a different tradition, but between these two there is considerable lack of harmony. Al Qisas speaks of these two miracles as two proofs from the Lord, Al Naml speaks of nine signs. Ta Ha mentions the armpit *(ganāh)*, Al Naml the bosom *(gaib)*, but Al Qisas both. The passage in the last named Sura is somewhat ambiguous, but it is evidently a combination—somewhat confused—of the other two.

As the story progresses we find two versions of the request for Aaron as counsellor and aid.

"And appoint a counsellor *(wazir)* for me from my family—my brother Aaron. By him gird up my loins and make him my colleague in my work." xx, Ta Ha, v. 29f.

"My brother Aaron is clearer of speech than I. Send him with me as a help and to make good my cause, for I fear lest they treat me as an impostor." xxviii, Al Qisas, vv. 34f.

There is a marked difference between the records of what Moses was commanded to say to Pharaoh in Surat Ta Ha and what he is actually reported as saying in Surat Al A'rāf.

"Go both of you to Pharaoh, for he hath burst all bounds, and speak to him gently, perhaps he will reflect and fear....Go ye then to him and say, 'Verily we both are sent ones of thy Lord; send therefore the children of Israel with us and vex them not: now we are come to thee with a sign from thy Lord, and peace shall be on him who followed the right guidance.' " xx, Ta Ha, vv. 43f.

"Then we sent after them Moses with our signs to Pharaoh and his nobles who acted unjustly in regard to them. See what was the end of the corrupt doers! And Moses said, 'Verily I am a sent one from the Lord of the Worlds. Nothing but truth is it right for me to speak of God: now I am come to you with a demonstration from your Lord: send therefore the children of Israel with me.' " vii, Al A'rāf, vv. 103.

Moses was ordered to speak in the dual to Pharaoh according to Ta Ha, but we find no mention of Aaron in Al A'raf until after Moses had performed his miracle before the court. The next phase of the story is best recorded in Al A'raf and Al Shu'ara. Here the passages are almost identical, with but one great exception; the speech recorded is in one case by Pharaoh and addressed to the nobles; in the other the nobles are the speakers.

"And he cast down his staff, and lo! it was plainly a serpent *(thu'bān)* And he drew forth his hand, and lo! it was white to the beholders. The nobles of Pharaoh's people said, 'Verily this is a cunning sorcerer. He desires to expel you from your land: what do you order?' " vii, Al A'raf, vv. 107f.

"And he cast down his staff, and lo! it was plainly a serpent *(thu'ban)* And he drew forth his hand, and lo! it was white to the beholders. He (Pharaoh) said to the nobles around him, 'Verily this is a cunning sorcerer. He desires to expel you from your land by his sorcery: what do you order?' " xxvi, Al Shu'ara, vv. 32f.

The bringing in of the Egyptian magicians and the consequent victory of Moses is described in closely parallel passages in the two Suras mentioned above and in Surat Yūnus, which is a different version except that it agrees with Al Shu'ara in making Moses take the lead in the demonstration by telling the magicians to proceed. In Al A'rāf, the magicians give Moses the choice and he commands them to perform first. Note too, it only implies staffs being used, while Al Shu'ara mentions both ropes and staffs. We shall quote only Al Shu'ara and Al A'rāf, the passages directly following those given above.

"They said, 'Put him and his brother off awhile, and send *('arsil)* round men to your cities who shall muster and bring to thee every cunning sorcerer.' And the sorcerers came to Pharaoh. They said, 'Shall we have a reward if we prevail?' He said, 'Yes; and verily you shall be of those near my person.' They said, 'O Moses, cast down or shall we be the casters down?' He said, 'Cast ye down.' And when they cast down they enchanted the people's eyes and made them afraid and displayed great sorcery. Then we revealed to Moses, 'Cast down thy rod.' And lo! it devoured what they deceived about. So the truth was made strong and that which they wrought proved vain: And they were vanquished on the spot and they drew back humiliated. The enchanters were thrown down adoring. They said, 'We believe in the Lord of the Worlds, the Lord of Moses and Aaron! Pharaoh said,

'Have you believed on him, before I have given you leave? Verily this is a plot which you have plotted in the city, in order to expel its people from it. But ye shall know. I will certainly cut off your hands and feet on opposite sides; then I shall crucify you all.'" vii Al A'raf vv. 111f.

"They said, 'Put him and his brother off awhile, and send *(ib'ath)* round men to your cities who shall muster and bring to thee every cunning sorcerer.' And the sorcerers were gathered at a set time on a certain day. And it was said to the people, 'Are ye all assembled?' 'Yes, and we will follow the sorcerers if they prevail.' And when the sorcerers came they said to Pharaoh, 'Shall we have a reward if we prevail?' He said, 'Yes, and verily you shall be of those near my person.' Moses said to them, 'Cast down what ye have to cast down.' So they cast down their ropes and their staffs and said, 'By Pharaoh's might we shall surely prevail.' Then Moses cast down his staff; and lo! it devoured what they deceived about. And the sorcerers were thrown down adoring. They said, 'We believe in the Lord of the Worlds, the Lord of Moses and Aaron.' He said, 'Have you believed on him before I have given you leave? Verily he is the greatest of you who hath taught you sorcery. You shall certainly know. I will certainly cut off your hands and feet on opposite sides, then I shall crucify you all.'" Al Shu'ara, vv. 36f.

A further study of parallel passages in the Koran would undoubtedly reveal many more of these variations —differences very much like many of those made so much of by Moslem critics of the Gospel. It is to be expected, of course, that the sum total of such passages is greater in the Bible for it contains much more material, especially of historical narratives. Moreover it was written over a period covering hundreds of years and by many different writers. But this is beside the point. The question is one of kind and not of degree. The Moslem who is disturbed by reading the accounts of the same event as recorded in the different gospels must remember that other books for which the claim is made that they are divine—even the Koran which he reveres—contain considerable matter that needs harmonizing. The basis for rejecting the authority or authenticity of a book is not to be the finding of variant readings or differences in parallel passages. The truth of a book claiming to be a revelation rests not in its outward form, but in its intrinsic values and effect.

Cairo. E. E. ELDER.

THE PRESENT ASPECT OF THE ARMENIAN QUESTION

Ever since the Armenian question first loomed up as an international problem in the Near East it has appeared as one of those questions that are by the very facts of the case insoluble. Indefinite hopes could be held out to the Armenians of achieving nationhood through emancipation, but the statesmen who raised such hopes did so only as a move in the international chess game and had no serious thought that they could at the time or later be realized. For some Great Powers the Armenian question was important because of the opportunities for intrigue it afforded; to others the humanitarian aspect undoubtedly appealed, but this appeal could always be subordinated to selfish political interests of the moment.

Students of the Near East are unable to find any time since the Crimean War when "reforms" tending to protect the Armenians were actually an object of the foreign policy of any Great Powers in their dealings with the Sublime Porte. On a number of occasions "reforms" in the Asiatic vilayets were the subject of representations by ambassadors, notes singly and jointly delivered, planks in the foreign policy of ministries confronting parliaments, paragraphs in speeches from the throne, avowed pretexts for war or threats of war, and even articles in treaties. But diplomatic activities tending to enforce "reforms" were invariably abandoned when Turkey offered other more important concessions to foreign pressure. While the arguments and diplomatic negotiations preceding the conflicts, while wars, while peace negotiations, were on, championship of suffering Armenia was an issue—but

never when the foreign offices and diplomats got down to "brass tacks."

The reason for this cannot be sought wholly in the cynical heartlessness of international diplomacy; in the greed of the Great Powers; and in the antagonism or suspicion among the Great Powers that invariably comes up in the discussion and settlement of Near Eastern questions. Nor can it be sought in a peculiar animosity of Turks against Armenians, thus marking out this race to bear the brunt of massacres. Nor still can we attribute the unique sufferings and disappointments of the Armenians among Oriental Christian people to their own unpopularity, lack of unity or of valor. For where the same factors were present in other cases, there has been a different result in the end. The Balkan peoples achieved independence despite the Great Powers and their own internecine strife; and the Arabic speaking peoples of the old Ottoman Empire, Moslem and Christian alike, are no longer in the Ottoman Empire—neither they nor their lands. And we have to remember also that no Ottoman subject race—if we except the Greeks in the earlier phases of their struggles with the Turks—has aroused so widespread and so remarkable a current of sympathy and so continuous a succession of expressions and tangible tokens of that sympathy as have the Armenians.

The polemical literature of the Armenian question reveals a galaxy of champions in Occidental Europe that is unrivalled. Where can we find so many outstanding names—in politics, in religion, in literature? In the anthology of impassioned declarations in favor of the Armenian cause we read the names of virtually every leader in Great Britain, France and the United States, and many in Russia, Germany, and Italy. All of the six Great Powers have gone on record officially over and over again in favor of protecting the Armenians and giving them at least autonomy. But no statesman, no

government, ever "went to the mat" with the Armenian question.

These are facts that we must bear in mind when we consider the present aspect of the Armenian question. We must establish some satisfactory explanation of why the Armenian question remained unsolved when similar Near Eastern problems have one by one been solved—at least in a temporary fashion. We must admit that there is no likelihood of international action, or of action by a single Power, to detach the Armenian homeland from Turkey or any part of it that still remains Turkish, or to compel Turkey to grant autonomy or even minority rights under international control to the remnant of Armenians in Turkey or to those who may return there from the present exile.

What the future may bring forth for the Armenian race it is impossible to predict. But at present the Armenians themselves and those who are interested in the Armenians would be wise to abandon efforts to keep the Armenian question alive as an international issue; and face reality. The three problems that it is useful and practical to discuss are: (1) The diaspora; (2) Armenians in the Muscovite system; (3) Armenians in Turkey. None of these can be dealt with at the present in the light of the resurrection of Armenia as a separate national unit.

1. *The diaspora.* In a much lesser degree, of course, from the time of the crusades, and probably before, than the Jews' there has existed an Armenian element in countries outside the ancient Armenian homeland. Armenian colonies were founded first of all in different parts of he Ottoman Empire, in the Caucasus, and in Persia in regions adjacent to Armenia; a Little Armenia was created in Cilicia; colonies in turn migrated from Cilicia to Mesopotamia and Northern Syria; then to Palestine and Egypt; to Western Asia Minor; to Constantinople; and to Black Sea ports. Gradually, as the Ottoman Em-

pire began to shrink, these colonies, except in Constantinople and Asia Minor, found themselves under other than Turkish political control. A portion of Armenia itself, inhabited by a third of the race, was incorporated in Russia. When the resurrection of the Balkan states and the invasion of Transcaucasia provoked massacres, the Armenians still under Turkish domination began to suffer heavily, and there was a scattering to Europe and the New World. It remained for the World War and its disastrous aftermath to hasten the process of reducing the Armenians in the homeland and elsewhere in the Ottoman Empire by massacre and by exile.

As one misfortune after another (misfortune is a mild term!) fell upon the Armenians who had remained in Turkey, the numbers in exile not only grew rapidly, thus increasing the importance of the diaspora; but also—and this is a fact of prime importance—Armenians outside Turkey became more dependent upon the new countries with which they had been compelled to cast in their lot and they naturally began to abandon hope of returning to an emancipated homeland. The ties of blood and business relations with Armenia and with what remained of the Ottoman Empire in general were lessened and finally in most cases broken altogether. Since 1918 the assimilation in new homes and to new conditions has been startlingly rapid. A younger generation is growing up which finds its interests entirely in the new homeland wherever that homeland may happen to be. To them Armenia is a tradition, not a hope.

Jews and Armenians have much in common. They are where they are largely for the same reasons. Through centuries the Jews have retained their religion, and the physical and cultural stamp of their race. And today the Zionist movement (although we must not claim too much for it) represents a serious effort to recreate a homeland in the country of the forefathers. Is it not possible to

anticipate the same history for the Armenians of the diaspora?

Everything points to a negative answer. In the first place, the Armenians are Christians, and a large portion of those who have gone to Occidental countries are Catholic or Protestant, professing the particular creed of the people with whom they have cast in their lot. The greater number of exiles, in Greece, Soviet Armenia, the Caucasus, and Moslem countries, find themselves in regions where the type of church and religious customs of the Christians with whom they are thrown are similar to those of their own national Gregorian Church. There are no religious reasons for keeping aloof and refusing to inter-marry; there is no religious ideal held up of a return to the cradle of the race. They have not, as the Greeks among Christians have, a national historical, literary, and religious tradition of centuries of flourishing political independence in regions in which the Turks have displaced them. Since 1878, in fact, the Rome of the national Armenian Church has been under the Russian flag!

If these observations and deductions are true, some may object, how do we account for the remarkable loyalty and zeal for the Armenian national cause on the part of the diaspora up to the present time? The question is an apt one, and needs answer. I have had the privilege of meeting many Armenians of Cairo, Paris, London, Manchester, and New York, to mention only a few of the more important centers, and some of these men have through the years become dear personal friends. In the face of all discouragements they have given freely of their time and money to Armenia with rare devotion, and among them are men who are of third or fourth generation foreign birth and who have never been in Armenia, like the illustrious Boghos Nubar Pasha. But in every instance these men have had business interests, investments, and most of all close family ties with Armenians

of the Ottomon Empire. They have in some cases themselves married into the notable families of Ottoman citizenship. But their children will not do so. For their children the ties are mostly broken. For their children there is none of that great hope of an independent Armenia and that great pity for suffering fellow-Armenians that called forth and kept at fever heat a noble and self-denying patriotism and attachment to the Armenian cause during the generation before and of the World War.

2. *Armenians in the Muscovite system.* If the present aspect of the Armenian question can be estimated to have no vital drawing power or furnish no stimulating objective to the nationalism of Armenians of the diaspora, it is quite otherwise with the Armenians of the Muscovite system. I use this term because it is a broader and more permanent one than Soviet system. The Soviets may be here only for a little while longer—that we do not know—but we do know that Russian Armenia falls within the orbit of Moscow, whatever is the governmental system of Russia. The Soviet republics of the Caucasus are too mixed up ethnographically and economically and geographically to continue to exist independent of Russia. They are beyond the reach of the intrigues and support of any other Great Power. That was discovered during the two years following the World War! The Soviet régime in the Armenian Republic was inevitable, and Armenia remains an independent republic only because of the Soviet principles. Even if Russia were disinterested and left the Caucasus to its fate, it is impossible to conceive of an independent Armenia continuing to exist between Turkey and the Azerbaidjan Republic and the Persian province of the same name.

Then, too, it must be remembered that the most flourishing Armenian center of the Caucasus is Tiflis, capital of Georgia; and the greatest source of Armenian wealth is Baku, in the Tartar Moslem republic of Azerbaidjan.

Had the plans formulated during the World War been

brought to fruition, had an independent Armenia been created with a portion at least of the historic Armenian vilayets of Turkey joined with the Russian Armenian provinces, it would have been possible to envisage an Armenia strong enough to hold its own in the Caucasus and affording opportunities of development tempting enough to draw Armenians of outstanding ability and with the capital to invest from the large Armenian colonies of the Caucasus that could not be included within the borders of the new state. It might have been feasible also to have formed a federation of Caucasus republics, in which the Armenians of Tiflis could have played their part and have kept the people together.

At the Paris Peace Conference, where I had the privilege and honor of being advisor to the Armenian National Delegation and of having intimate relations with the representatives of the new Armenian state in former Czarist territory, I urged strongly as early as the month of March that the Armenians of the Caucasus should all cast in their fortunes loyally with the Bolshevists. This advice was given not because I had any admiration for Lenin, his crowd, and their theories, but because I felt sure that at least a decade would pass before we knew what was going to happen in Russia, and that the logical course for the Armenians in the effort to save the remnants of their race was to rely wholly upon Moscow.

The Armenians should cherish no illusion as to the possibility under existing conditions of making the little Soviet Republic of Armenia the nucleus of a larger independent state. Whether they tried it now or later, after a change of government, the result would be failure and an increase in suffering for the innocent. The little Republic of Armenia, even if it keeps a semblance of independence, will not contain the numerous and important Armenian elements in Tiflis and elsewhere, and will have to be content to stay in the Muscovite system.

This being the case, the immediate future of the Ar-

menians of the Caucasus would seem to be to subordinate their political nationalism to the interests of whatever government may exist in Moscow, try to work loyally with that government, and keep the race together and multiply under Russian protection. There is much work to be done, and ample scope for the Armenians to develop their qualities as administrators and to train the rising generation in the duties of citizenship. The orphans of the World War are now growing up, a splendid nucleus for the future. Unlike the younger generation in the diaspora, these Armenian youth can be educated in their own tongue with the ideals of service for their own homeland as Armenians, marrying with Armenians and cherishing the faith of their fathers.

Then the future will tell!

3. *Armenians in Turkey.* Some people would ask in amazement: "Are there any?" And those who know the Turks and Armenians both will answer promptly, "Certainly, and there will be more with each succeeding year." This "more" will come not only by natural increase of those who have remained, but also from those who return.

The Armenians have not been exterminated in Turkey, and they have not all gone into exile. Some who went have already returned. More are coming back. It is doubtful whether there will be any wholesale expulsion of either Armenians or Greeks from Constantinople after the coming summer. The Turks have not only reached the end of that policy, but they have begun to invite back some who had left or who had been exiled.

The Turks need the Armenians, and they are free to admit it. They do not want too many of them. They do not want them to increase in large numbers near the frontiers of Turkey. But elsewhere they like to have them around, and they are seriously inconvenienced by the present lack of Armenians.

But after their experiences why in the name of Heaven should the Armenians want to return to Turkey, or, even if they want to, why should they go back into bondage

and risk another massacre in a few years? This question has been asked before, and we have found its answer by an observation of what has happened and why it has happened. The Armenians have lands in Turkey, which they hope to get back; they have property hidden; they know how to prosper in a country where a majority of their fellow countrymen are not competitors in the activities in which they engage, and, most of all, the Armenians like Turkey—they are homesick for their old abodes.

New Turkey has conferred by act of the Angora Assembly Turkish citizenship with supposedly equal rights upon all natives, irrespective of religion. This is an ideal, several times proclaimed before, but never realized. One may be skeptical. And yet we must not forget that Turkey of today has broken away from the religious law of the past which made *Millets* (autonomous communities according to religion) indispensable. Without capitulations and without the *sheri'at* and with no very strong and arrogant Christian communities and with the Turk themselves more willing to cooperate with other elements and because of the lessons they have learned, it is not too much to hope for a period of security and prosperity for Christian minorities in Asia Minor and Constantinople. Of one thing we may be sure: there are hosts of Armenians sanguine enough—or driven by circumstances—to take the chance.

We have a feeling that the Armenian communities in Turkey will experience a cultural and religious renascence of great promise for the continuity of the traditional Armenian race with the qualities that have made it successful and kept it strong and virile in the world. We even believe that from the Armenian viewpoint there is probably more to hope for in Armenians taking root again in Turkey than in anything that may come for the future of the race out of the diaspora or out of the Muscovite system.

Princeton, U. S. A. HERBERT ADAMS GIBBONS.

THE OUTLOOK FOR THE WOMAN OF TURKEY TODAY

One who has had only four months in the Near East certainly cannot speak as an authority. A visit of that length serves chiefly to make one realize how very much there is to learn. But even four months, spent with missionary interpreters, can bring vivid impressions and deep convictions. These I am glad to pass on.

The outlook for the women of Turkey today is bright. Back in the interior towns and villages life is going on much as it has for generations, but in the coast cities, especially Constantinople and Smyrna, one feels the pulse of new life. Something has happened in these years since the armistice. There is a new spirit of nationalism, and with it a new consciousness of personal and national worth, a new sense of importance and of power. Whether or not this spirit first manifested itself in civil and military leaders, or in men generally, it is true now that it has touched the life of the women as well. The knowledge which I had gained of Turkish life and customs through the reading of books had to be completely revised, at least in the coast cities.

I reached Smyrna a few weeks after the new rule had gone into effect, by which the curtain that formerly separated the men's and women's compartments in the trams was abolished. My missionary interpreter helped me to realize the change. The older women, and the ultra conservatives, young or old, did not like it. This class of women was more closely veiled than ever and sat in the trams with backs discreetly turned against the men. But the younger women accepted the new scheme of things with becoming dignity. The old time *charshaf*

had given way in many instances to a modified street costume of full skirt and cape-like upper garment. Many women appeared in a close fitting head dress and wholly without the veil, while others had it thrown back over the top of the head, as though they were in the process of change and were not quite ready to abandon the old custom. I saw husbands and wives on the trams sitting together and walking side by side upon the streets. In the trams of Constantinople I saw most attractive young school girls in the teens who might easily have been taken for a group of American school girls in dress and bearing. In the old days these young girls would have been shrouded in *charshaf* and veil. These are all little indications of a change which is nothing short of a "movement."

To go further, women are taking positions in business as clerks and stenographers, in banks and business houses. A few still more venturesome spirits have taken up the study of law and medicine and are studying side by side with young men in the university of Constantinople.

There is something more than an individual response to the new life. There is an organized effort under the leadership of able, well educated women to change fundamental conditions for the womanhood of Turkey. It is reported that fully five hundred women are working together to bring about needed reforms. A "Feminine Congress" some months ago formulated demands, after a month of deliberation, and sent them to the Grand National Assembly. These demands included the raising of the marriage age from eleven for boys and nine for girls to twenty and eighteen respectively; registration and publication of marriages; revision of divorce laws so that women as well as men may have the right to divorce; and the abolishing of polygamy. Here is evidence enough that these leading women keenly realize the social wrongs to which they have been subjected and intend to do all in their power to bring about reforms.

The outlook for the woman of Turkey is even brighter because of the stand taken by some of the forward looking men. They do not deplore the attitude of the progressive women but welcome it and try to strengthen it. In the leading newspapers of Constantinople articles are frequently appearing bearing upon the position of women and advocating reforms for which the women are agitating. For instance a very significant series of six articles has appeared, written by a prominent lawyer, Ali Haidar Bey, entitled "Marriage and Divorce in Islam." The tenor of the articles is that while polygamy may have been a necessary measure fourteen centuries ago, there is no place for it in the life of today. The time has come, the writer says, for drastic reforms in the laws governing marriage, divorce and family rights. He was present by invitation and spoke at the congress of women mentioned above when various reforms were proposed and drafted by the women. He championed every one of the demands of the women as just and necessary. Striking statements in his series of articles are these: "Polygamy in our present situation is a foolish thing. We are living in the twentieth century when woman cannot and should not be treated as a slave." He writes in a shocked tone of conditions which existed in Arabia in Mohammed's time and declares that Mohammed's regulations regarding polygamy were actually reforms in that day, but no longer have a place in this enlightened age and in enlightened Turkey. Speaking of the present laxity in both marriage and divorce laws he says: "Let no one suppose that I am proud of the fact that in Islam marriage and divorce are easy and democratic." He further points out that for economic reasons polygamy is doomed. No man in this day can support properly two, three, or four households. And on more idealistic grounds it is impossible. Equality of treatment of several wives is impossible, stable family life cannot be built up, and well trained children cannot grow up in such a system. "If we look at the

matter from a more modern standpoint, far from favoring polygamy we should even forbid it entirely." He reports also that young men are revolting against polygamy.

It is interesting to see that no less notable a person than A. Rustem Bey, former Turkish Ambassador to the United States, writing in *The Outlook* for January 21, 1925, tries to make it evident that modern Turkey has no use for these degrading social customs. He goes so far as to say that polygamy and concubinage "are only tolerated by the Koran." Does this mean that the Koran is no longer regarded as an infallible guide? The statement is significant, to say the least.

Even the Nationalist government as soon as installed took up the discussion of reforms in the law governing family life. Mustapha Kemal Pasha and other progressive leaders evidently recognized that ridding social life of these notorious evils was as important as ridding the nation of foreign enemies. The law which the National Assembly formulated raised the age of marriage and prohibited temporary marriages, but did not abolish polygamy. This did not go far enough to satisfy the women who were agitating for reform. They protested and presented their own demands.

Those of us who have long hoped for just such an awakening in Turkey cannot fail to rejoice. But our rejoicings are tempered somewhat by the knowledge that in all sudden and rapid changes there are real dangers. There is chiefly the danger that the efforts at reform are superficial and indicate a desire to be like the western nations rather than a moral indignation and deep conviction. The break with the past—social customs and religious traditions—may result in real harm unless along with it comes a developing moral sense and a moral *dynamic*. I believe, however, that there are many men and women in Turkey who are earnestly seeking this moral dynamic.

Because this is so I would base my hope for the future

of the women of Turkey, and hence for Turkey as a whole, not so much upon these evidences of reforms as upon the fact that there are in Turkey today Christian missionaries who have in their hearts what Dr. Zwemer calls a "rising tide of love for the Moslems." Many of them have lived for years in Turkey but have given themselves to work for the nominal Christian population. Now by awful events that former constituency is gone and they find themselves with practically no other work than that for Moslems. Restricted in many ways as to methods which they may use they are yet full of hope and courage. In quiet ways, through Christlike service, they are breaking down barriers of suspicion and misunderstanding. They do not condone the past. They cannot. They do not judge the Turkish people by what they are but by what they believe them capable of becoming—a Christlike standard of judgment. They have learned to love the Moslem, and love works miracles. On that fact alone I would base my assurance that the outlook for the women of Turkey, and for all Turkey, is as "bright as the promises of God."

MABEL E. EMERSON.

Boston, Massachusetts.

ISLAM'S GREATEST FAILURE*

One of the most delicate and perfect tests of the validity and value of a religion is its treatment of children. To what extent does it reveal God to their inexperienced and eager minds? How far does it transform and beautify and safeguard their characters by the mysterious interaction of God's Spirit and their wills? Does the religion produce in them a faith which drives out base thoughts and conquers the insidious temptations which throng and threaten childhood?

There are moments when one perceives with a sense of vision and certainty how gloriously the faith of Christ exalts and purifies childhood and defends children from their most subtle enemies. There are experiences which we remember vividly from our boyhood or girlhood through which we discovered the matchless Christ-ideals of truth and honor set before us by our mothers and fathers. We bless God for these precious memories. They confirm in us the confident faith that it is the will of our heavenly Father that not one of the least of these should perish, but that wherever children are gathered in every country of the earth, Jesus desires to be in their midst to interpret to them the treasures of the Kingdom of God.

If you leave the modern quarter of Cairo and walk down through the narrow, crooked streets you soon find yourself absorbed in watching groups of ragged, tanned urchins playing, begging, idling, gathering into tin cans quantities of filthy cigarette stubs in the street, and attempting to get a glimpse of the Sunday School picture cards, if you happen to be carrying a few in your hand. If you know Arabic, you listen to what they are saying.

* This article is being simultaneously published with the author's approval in this magazine, and in the Sunday School magazine the *Outlook*, Cincinnati, Ohio.

Often you wish that you had not heard. Sometimes you see one of the more daring youngsters attempting to pick pockets on the street cars. Your heart beats faster and you feel an unutterable sense of yearning and pathos, as step by step you come to realize that their only knowledge of God is through the sin-stained life of Mohammed. Their only glimpse of paradise is from the fleshly, revolting passages of the Koran. Their only thought of truth has its ultimate source in Mohammed's own complex self-consciousness—a marvellous blend of prophetic illumination, political subtlety, and bold, selfish falsehood. All these children have is *Mohammed!*

We begin to realize the powerful and tender influence of Christ in our own homes. Our children instinctively understand the stainlessness of His life; they love to hear about His compassion, His forgiveness, His dauntless courage, His wonderful insight, His utter devotion to the truth. Day by day they grow to feel a sense of personal loyalty and they wish to please Him in their daily behavior. What beautiful, simple prayers are offered in millions of homes every night for just this reproduction of the Christ-life!

And how profoundly lacking is such contact with God in Moslem families! Here and there you find something akin to it in the life of the Dervishes, (the religious fraternities of Islam).

Let us turn a searching inquiry into the historical sources. Let us study in Arabic at first hand, the Mohammedan biographies of Mohammed. Ponder the evidence in Sir William Muir's, Prof. Macdonald's and Prof. Margoliouth's scholarly volumes. Face to face with the problems of temptation and sin the prophet of Mecca is a warning rather than an inspiration. His life is the tragedy of a splendid spiritual beginning and a lustful, selfish ending. No play of Shakespeare's is so fraught with pathos, especially when you ponder the aftermath of history. The Koran is certainly not a book

to sanctify and beautify and fill with joy the lives of the children. Far from it.

Mohammed never took a little child and set him in the midst. On the contrary the Arab historians state that he congratulated the assassin who had returned with the bloody head of Kab ibn Ashraf, a poet whom Mohammed had dreaded and disliked.

Mohammed never revealed the Fatherhood of God, but with tremendous energy and persistence, year after year, did everything in his power to repudiate and root out this thought from the minds of men.

Mohammed could not summon the children to see in him the life of the Father, because his heart and hand had countless times boldly sinned against the laws of God.

But *Jesus* gathers the children about Him. And with the light of God's love shining in His eyes, and all the power of God's purity vibrant in the tones of His voice, *Jesus* is able to say to each: "He that hath seen *Me* hath seen the *Father.*"

My experience has been in Central Turkey, in Syria and in the capital of Egypt. Lest you think that I am stating the case with any local bias, I will ask Miss I. L. Trotter to speak from her intimate knowledge of life in Algerian and Tunisian towns and villages.

"To the left stands a tall white figure, with outstretched arm—a travelling preacher of Islam. And sitting in front, looking up at him with eagerness, reverence, assent on every face, are a score of native boys.

"And instead of being led into the light, they are being led into the darkness, with a flicker of a will o' the-wisp of imitation truth to lure them on. Instead of bread they are being given a stone—a scorpion, rather, for bitter poison lies in the message of their teacher, poison against all that we hold most dear. The mystery of the Holy Incarnation, and the story of the precious death of the Son of God, are put before them only as heresies to be abjured and trampled on.

"And it is no fancy picture; it is a statement of what is going on throughout the Moslem countries. In the one land of Algeria there are well over half a million boys between the ages of five and fourteen—all shepherdless, all starving in soul, but for the inappreciable number in touch with the mission stations, and that is only one country's tally.

"They are the very same as those of Christendom, as troublesome, as erratic, as affectionate, as delightful to do with as the most ardent boy-lover at home ever found them; bubbling with energy and mischief, keen to see and learn anything you have time to show them; only tainted already with evil in its deadliest forms, that will have them in its grip long before they are men.

"What is to be done for them, these little brothers, for whom Christ died? How can we obey His command, 'Give ye them to eat'? It is not even as if they were massed in the great towns; it is the few comparatively who are to be found there, and the worst representatives, as we town missionaries know to our cost. The bulk of them is scattered in the villages and hamlets, and roving tent-settlements, far and wide.

"Yet even away in those inland districts, the ploughshare of civilization is driving, and we may follow, if we will with the seed basket. The lads are learning to read, now, by the hundred thousand, throughout the Moslem world, and the provision for their awakening powers, as far as Christianity goes, is very nearly nil. In England and America every stage from babyhood to adolescence, is catered for; in the house of Islam for minds as eager, 'nothing is prepared'; and these impressionable years run out to waste as far as we are concerned—not wasted, however, by the Moslem teacher. Is this good strategy? Are we doing our best for the Kingdom of Christ when we are letting boy-lives drift past us, with their priceless chances, into tough Moslem manhood, unchallenged for Him?

"The greatest hope of winning them for that kingdom,

seems to be through the printing press and its distributors."

The greatest hope *is* through the press and through pictures. The missionaries on the field have felt it intensely. A plan has been made through the timely suggestion of Dr. William G. Landes, General Secretary of the World's Sunday School Association. The Standard Publishing Company, of Cincinnati, is sending out this year to Cairo 156,000 (3,000 weekly) Sunday School colored picture cards to be printed on the back in Arabic with the Golden Texts and a few of the best thoughts from the lessons. The pictures are being used in attracting Moslem street children to emergency Sunday Schools. These are often held out-of-doors in the alleyways of the great city. More often they are housed in a small room intended for rental as a grocery or butcher's shop. Instead of waiting for the Moslem children to come to the churches, the Sunday School workers, inspired by Miss A. Y. Thompson, Miss McCrory, Sheikh Metry Dewairy, Zaki Effendi Fam, Farid Effendi and a few other leaders, have gone out into the crowded byways, somewhat in the manner of the Salvation Army. You will be interested to know that the population of Cairo is about 800,000. These 3,000 weekly cards are not only to explain through the eyes what the teachers are saying, but are also to be carried into the dingy tenements and sleeping corners where still other urchins are attracted for the following Sunday morning and where fathers and mothers hear with mingled indignation, curiosity, awe and pleasure the Bible stories. You can imagine how these reach them in the vivid and often incorrect accounts of the children. An immense increase in attendance is already seen and teachers are enthusiastic over the response.

Dr. S. M. Zwemer has been gathering at Cairo evidence from every corner and metropolis of Moslem lands, from Morocco on the west to China on the east, and

from Russian Turkestan to South Africa; so he knows the world situation. He says:

"Because of the general immoral conditions, which beggar description, many of our correspondents speak of the terrible physical inheritance of Moslem childhood. From Algiers and Tunis we are told that a very large proportion of the children are tainted with syphilis. A friend writes from Casablanca, Morocco; 'Immorality and frequency of divorce, with a total lack of hygiene, combined with superstitious practices have sapped the brains and constitutions of over eighty per cent of the children.' The children in Chinese Turkestan also suffer much from inherited venereal diseases. Goitre is prevalent in Yarkand, and affects the children both physically and intellectually. Small-pox is very virulent, and thousands of children die from it annually.

"The physical condition of Moslem children generally is well summed up by a missionary physician of more than twenty years' experience in Persia, who writes:

" 'There are more childhood diseases here than in any place of which I know. There are no quarantine regulations against epidemics, and no government system of vaccination. Sore and weak eyes and skin diseases are very common. The Mohammedan system of public hot baths in great tanks where the water is seldom changed, and to which sick people are habitually brought, spreads disease and endangers the life of weak and sick children. In the city the drinking water flows in open ways through the middle of the streets, exposed to filth, and where the women wash their clothes. In general, it may be said that the children are frail and undersized, and were it not for the splendid climate and clear, dry air few would survive the unsanitary conditions. As it is, the majority of the children die. It is estimated that the mortality is eighty-five per cent.'....

"Close confinement of Moslem girls to the house begins as early as the age of eight or nine. It is not conceiv-

able that a child can grow up pure-minded in the atmosphere of a Moslem home.

"Rev. F. N. Jessup writes from Persia: 'In well-to-do houses the boys and girls are separated when little children and are relegated to the men's and women's apartments respectively, where in the company of their elders they are exposed to coarse and impure language and degrading suggestions. Among the poorer people all the family occupy one room; and sleep around a common Persian heating arrangement, and childhood innocence and ignorance of evil are alike impossible. Girls may be married at nine, and often are when ten, twelve or thirteen. On the other hand, the children seem bright and happy and are loved. Though at times cruelly treated, they are more often harmed through ignorance than through ill will.'

"Mr. Purdon contributes evidence from his experience in North Africa: 'In Tunis the child is taught to lie, is encouraged to use obscene and profane language in play because it sounds amusing, is educated to despise all non-Moslem people, although left at liberty to absorb every form of wickedness from the West offered in French literature or in public entertainments. Judged by Christian standards, the condition of Moslem children in Tunisia is indecent rather than innocent, ever tending to degradation.'

"The testimony from Egypt is that there is no real home life, no desire to instil principles of right and wrong or to educate the conscience; that there is early acquaintance with unnatural crime, little filial piety, although there is a slavish subjection to parents and generally an absolute lack of reticence before children on subjects concerning which it is a shame even to speak."

The census of Egypt for 1917 (none has been taken since) shows that of the population of 12,718,255 only 863,306 could read and write. Of this number 114,512 were women. *Less than one woman in a thousand,* there-

fore, in the most advanced Mohammedan country, is able to train her mind through even the simplest books and newspapers. Imagine the intellectual helplessness of women in such countries as Afghanistan!

As you survey these countries and catch a glimpse of the vast multitudes of Christless children, how far and how clearly can you see?

In a beautiful and earnest passage Robert Louis Stevenson speaks of what it means to a man to come to be "of the same mind that was in Christ," to "stand at some center not too far from his," "to see the force of his hyperboles."

"The longest argument is but a finger pointed; once we get our own finger rightly parallel, and we see what is meant, whether it be a new star or an old street lamp." "In the flash of a moment we suddenly perceive the aspect and drift of his intentions."

"Go ye therefore and make disciples of all nations."

"Other sheep I have."

Cairo, Egypt. STEPHEN VAN R. TROWBRIDGE.

THE CHILDREN OF THE STREET

"And the streets of the city shall be full of boys and girls playing in the streets thereof." (Zechariah 8: 5.)

What a picture that unusual prophecy calls up! It suggests joy and happiness and restored peace to Jerusalem.

It is nestled in among such prophecies as "And the harvest shall be plenty. The vine shall give her fruit, and the ground shall give her increase and the heavens shall give their dew and I will cause the remnant of this people to possess all these things."

All the inhabitants of the city happy once more and as a sign of it, the children—the boys and the girls—are playing in the streets. It is a picture of the New Jerusalem, for have we not been told—"Of such is the Kingdom of Heaven"? The laughter of innocent children at play is surely heavenly music.

This century has been called the "Century of the Child" just as the last was known as the "Woman's Century." In all Christian lands the child has, in a way, come into his own.

More than three thousand years ago a great prophet and king said, "A little child shall lead them," and that is a prophecy come true—especially in our century. It is true that all down through the ages the little child has been leading the individual, the community and the nation. Whittier says in his child-songs:

"We need love's tender lessons taught
As only weakness can,
God hath His small interpreters
The child must teach the man."

What wonderful lessons the children teach—but we have not always listened to the teaching.

It really has been only in this century that people have understood some of these interpreters of God. Love is the key that opens our hearts to take in the teaching, but this love needs guidance. One mother told me that she had to lose two of her precious children before she began intelligently to love the rest of her children and this love has caused her now to spend her whole time in lecturing and teaching others how to save their children.

Someone has said that the man who does not love the little child is not fit for citizenship in any country. This is rather a sweeping and startling statement—but when studied will be found to be true, for the principles underlying the love of the child and the love of country are the same.

The greatest teacher the world has ever known said practically the same when He told His followers that the conditions for entrance into the Kingdom of which He was the founder must be the characteristics of the little child; we must have the heart of a child in order to understand children and in order to understand our duty to our fellowmen.

Frances Hodgson Burnett in one of her books says: "One generation, one entire generation of all the world of children understood as they should be, loved as they ask to be, and so developed as they might be, would more than begin the millennium."

When one passes through the streets of Cairo, one feels that the millenium is very far off for the children of Egypt, and yet perhaps we who are here today may have a very large share in helping to change the conditions here so that the sights we see constantly and which melt our hearts with pity, may disappear.

Egypt! the land where our Master spent the sweet days of His babyhood. It must have been here He was encouraged to take His first steps. How tenderly He was

cared for by the Mother who kept and pondered many things in her heart. But I am writing of those poor neglected ones of Egypt who have no loving mother's care; who never feel protecting arms about them and whose only home is the street. These suffering, homeless little children are also subjects of His care and it is not "His will that one of these little ones should perish."

The population of Egypt is about 14,000,000. If we take the estimate given us in "Childhood in Moslem Lands" (that is 40% of the population) we have 5,600,000 children in Egypt. Of these millions how many are street children? How are we to know?

We can only give as an estimate the figures supplied by "The Brotherhood Federation for Egypt"—a little group of earnest men with great faith who set themselves the task of dealing with the problem of the homeless and houseless children of the big city of Cairo. From the result of their careful survey, and the numbers they have given us we may form a fairly correct estimate of the army of street children in all Egypt—remembering, of course, that the greatest number would proportionately be in Cairo.

The steps which led to the careful investigation of existing conditions are recorded in a booklet published by the Brotherhood Federation.

Cairo, they tell us, is the city of neglected children—children with a knowledge of vice unspeakable, even in their tender years—children that have no sense of morality; because for them there has never been the care of a loving heart or the touch of a guiding hand to lead them into the paths of happiness. Creatures of cruel circumstances, homeless, disease-stricken, verminous, wretched beyond description, imbibing from infancy only the knowledge of that which is evil.

In December, 1918, a conference was held in the American Mission College in Assiut where, stirred by enthusiastic speeches, and by an article which appeared

in an Egyptian paper on "The Outcast Children of Cairo" and, most of all, by a new conception of the Master's words "Whoso receiveth one such little child in my name receiveth me," resolutions were made for the Brotherhood Federation with Egyptians and foreigners in its membership to undertake the task of looking into the condition of these homeless ones.

The good work was begun by giving a feast on January 11, 1919, to five hundred homeless children. Then a temporary shelter was erected where two hundred boys and girls were given a meal every day. The idea of a permanent Home where some of the waifs could be rescued from the evil environment of the streets, then took possession of the Brotherhood Council. Before an appeal for funds could be sent out, it was felt to be essential that a thorough investigation into the actual conditions under which the children live, should be made, and the causes which brought them into the streets ascertained.

Members of the Federation went out into the streets at midnight and after, and organized an intensive campaign of research. They wanted to see how many of the beggar children and others actually were compelled to sleep in the streets. In conjunction with police the work was thoroughly done and they found that the number was distressingly large.

In one limited area three thousand of these homeless ones were found—hence it was estimated that there were six or seven thousand of these children in Cairo alone. And what of all Egypt!

Quoting again from the pamphlet of the Brotherhood: "Enquiry as to *why* the children were homeless resulted in overwhelming evidence that the predominating cause is the system of easy divorce under the Mohammedan law —a man desiring to rid himself of a wife can do so by the utterance of a few words in the presence of witnesses. He invariably marries again and again and as the stepmothers have naturally little love for the children of a

predecessor, they are not wanted. In the meantime, the divorced mother, having no provision, marries again at the first opportunity, or herself is compelled to lead a life of degradation. In either case she is unable to care for her children." And so the poor things are in very truth outcasts whom nobody wants.

One thing revealed by the survey, was that girls over ten were seldom found, because they had been secured for the prostitute quarter of the city.

In 1920 the Brotherhood Waifs Industrial Training House for Boys was established under the faithful superintendence of Mr. H. J. Weaver, of the Nile Mission Press.

The number of boys cared for and taught useful trades at any one time was about one hundred and twenty. While commending the work one cannot help exclaiming with the disciples weak in faith—But what is this among the thousands still unfed and untaught?

We have been speaking of the homeless ones, but we must not forget the ones who though they may have a place in which to sleep at night still must spend all their childhood in the streets. For while they have a place to creep into at night, they have no place in which to live, and of necessity must stay in the street where their whole life is tainted by their evil surroundings.

Nearly every house must have a doorkeeper *(bowwab)*. The salary of the doorkeeper is small, and he sleeps at the door or in a cupboard under the stairs. If he has his children with him, they too sleep under the stairs, and spend all the day in the streets. Hundreds and thousands of the children of the poor workmen—cart-men, garbage-men, water-carriers, vegetable-sellers, sweetmeat-vendors and countless others of all kinds of peddlers, live their whole lives in the streets. One of our earnest Christian Egyptian ladies, who was looking into the condition of the poor people in one of the miserable districts of Cairo, said of the children, "It is so pathetic, they live like rab-

bits, they snatch a bit of food here and there from the garbage receptacles or anywhere they can get it, and at night sleep in their 'home,' which consists of a windowless dirty room in which one whole family is crowded. Even in the case of those children where the father or brother may earn a fairly good salary, the children are given some food, a place to put their uncombed heads at night, a sort of garment to cover them, but—*no care.*"

From morning till night no one asks about them. It is a common sight to see a little girl of six or seven looking after a baby, and two or three other small children. Joyous laughter is seldom heard from her lips, for lack of nourishing food and good healthy sleep and an appalling knowledge of evil have taken away all child life, and we see a pathetic old woman's face on a child's body.

This then is one of the huge unfinished tasks before the women of Christian lands—for is not the care of children essentially a woman's work? Let each woman say to her own heart, what if it were my own sweet baby girl, who all the day would have to go through the streets hunting for the cigarette stubs, that she might earn a few cents to buy bread! Suppose it were my little one for whom I'd give my life who must sleep all night on the filthy pavement—could I go on living in comfort and ease?

In many sections of Cairo our mission workers, young Egyptian men and teachers from our girls' schools, conduct street Sabbath Schools for these neglected ones. Not only in Cairo, but in almost every station where we have missionaries, street children are gathered in and taught the sweet old story of Jesus' love for them. Then we have the Fowler Orphanage for girls, and the Caliub Orphanage for boys. We have our mission schools where many poor ones are received. And clinics for the poor in connection with our hospitals where lives are being touched.

Recently a Child Welfare Center was opened by the

writer in a poor Moslem quarter of Cairo as a means of relieving the suffering of the sick babies and also teaching the mothers how they can care for their little ones. And above all as a means of giving these Moslem mothers the story of the One who said, "Suffer the children to come unto me!" The infant mortality here in Egypt is appalling. In one day a record was kept at the Child Welfare Center to find out how many children the different mothers who came with their sick babies had lost. One had lost ten, one eleven, others nine, eight and one said twelve.

One of our generous Egyptian ladies has promised help to open another "Center" in the coming autumn. In this way happiness may yet come even to the street children of Egypt.

But think of the problem and its proportions: In all Egypt no care for mothers; no legislation for children; no juvenile courts, properly speaking; no visiting nurses; no doctors especially set apart by the Government; no children's hospitals; no day nurseries. Only three Child Welfare Centers; only two children's dispensaries.

There is crying need for day nurseries; infant welfare centers; exhibits of conditions and the remedies; literature to be translated; agitation in the daily press, English and Arabic; and the opening of more welfare centers.

"Whoso loves a child loves not himself but God; whoso delights a child labors with God in His workshop of the world of hearts; whoso helps a child brings the Kingdom of God; whoso saves a child from the fingers of evil sits in the seat with the builders of cities and the procurers of peace."

If these words of Norman Duncan be true, and who can doubt them, then we who are here today occupy the highest positions in this land or in any land—and have placed upon us overwhelming responsibilities.

Cairo, Egypt. C. M. BUCHANAN.

HOW MOSLEMS APPROACH CHRISTIANS

[*The Islamic World,* edited by Mustafa Khan, B.A., M.R.A.S., at Lahore, India, publishes the following article. This quarterly journal is "devoted to propagate and defend Islam against its hostile critics and to study the progress of Islamic thought, literature, art and civilization in the world." An editorial in the same number of its first year of issue states that

"Islam and Christianity are engaged in a spiritual contest. The struggle is becoming keener every day. Each party is endeavoring to win over the greater part of humanity to itself. Moslems have been so far in slumber, yet they are now gradually awakening to the call of Islam, and are rallying forth to the banner of the Prophet (may peace and blessings of Allah be upon him). They have realized the gravity of the situation, and are prepared to face it bravely. I say *bravely,* because the contrast of the two religions presents a scene of vast difference. Christianity has got enormous funds, enormous resources and enormous influence as the state religion of America, Australia and Europe. Islam on the other hand is, at present, devoid of wealth, influence and the political power. Yet it has got that enormous force—the spiritual and moral force which is the greatest asset of a religion and which can surely win the day. Islam made its appearance in humble position, and from this it rose to the zenith of power, simply through its spiritual and moral stamina. Even now it has got the same potentiality. What is wanted is the united effort of the whole Islamic world to put the injunctions of the Holy Koran into practice and to disseminate the teachings of Islam all over the globe."

We believe that the readers of our quarterly will be interested in the study of the following article which we, therefore, reprint. The author, M. K. Andrew, is evidently a convert to Islam in India.—*Editor.*]

The most important question for a Moslem missionary working in Christian countries is: How should he approach Christians? The answer to it can be multiplied into a number of ways, because our methods of preaching must vary according to the disposition, education, and culture of our hearer. No cut and dried rules can be laid down for it. But, as one who has had the opportunity of staying in England for two years, and coming into contact with the people of various grades and ideas, the following observations which are mostly based upon practical experience will perhaps be of some use to those who wish to embark on the sacred cause of *Ishaat-i-Islam.*

It should be noted at the outset that the task of preaching Islam in the West is both difficult and easy. It is difficult because few of us have that command over European languages which is necessary to talk freely in a foreign tongue on the knotty questions of religion. Evidently one must have a fair knowledge of the language of the country to which one goes to preach Islam. In England, for instance, we cannot work unless we can speak English and express ourselves fully in it. A merchant perhaps can afford to dispense with the necessity of the language, but not a preacher. I have seen some Persian merchants in London who succeeded in the transaction of business in spite of the fact that they did not know a single word of English. They employed interpreters, but a preacher can hardly do so. Moreover, in business, the buyer also is perhaps as anxious to purchase a commodity as the seller to dispose it off. But in the work of evangelization it is only the one party, the missionary, who is anxious to present his gospel to the hearer who, on the other hand, is generally indifferent or prejudiced. A missionary, therefore, ought to be sufficiently armed with the adequate information and lucidity of expression to convince his audience of the truth and reasonableness of his tenets. He has two sorts of work before him; first to dispel the wrong notions and prejudices that are lurking in the minds of the people; and second to impress upon them the truth of the religion he is preaching. That is, however, impossible unless one is quite at home with the language of the country, to explain all the intricate points of a question with perfect ease and simplicity.

The second difficulty arises out of reading the foreign character. One cannot be a good preacher unless one possesses the sagacity of reading the character of the people; and addresses them in the way which suits their fancy. It is a deplorable fact that very few Indians have so far carefully studied the English character.

That is why the Indian leaders have committed so many blunders in politics. Many of them think that an Englishman can be terrorized or frightened with the mere hubbub of political agitation. It is absolutely wrong. It is not at least my reading of the English character. An Englishman is always fond of sound reasoning. You can win him by arguing from point to point. He is the last man to be overawed. The *Caliphate* agitators, and the exponents of the *Hijrat* movement were under the impression that they would paralyze the Government by frightening it. But it could not be. The Government was determined to crush these movements and it *did* so. Similarly we cannot win over the English to Islam through terrorism. The doctrine of Hell and Heaven which are so popular in the East cannot appeal to the prosaic and matter-of-fact mind of the West. We cannot successfully take up the same line of preaching in England or in other Western countries as in the imaginative East. An Englishman will hardly be terrified to hear of the fire of the Hell. He, on the other hand, loves to sit by the fire-place because he is there "nice and warm." The doctrine of *"Jihad"* which owing to its wrong and erroneous interpretation, has become the butt of the venemous attacks of the Christian propagandists is simply repugnant to the Western mind. No European will ever entertain the idea that the religion should be preached at the point of sword or maintained through brute force. Therefore, *"Jihad"* which is the catchword of every *Mullah* in the East is a stumbling block to the religion in the West.

Even a heated argument or an overflowing enthusiasm is hated by the English because it is supposed to disturb the equilibrium of the mind. The East is emotional and hence her people are very profuse in the display of sentiments both of love and hatred. But that is *the* thing which is despised by the English. They want calm and dispassionate arguments, without any intentions of di-

rectly or indirectly hitting the cherished ideas of anybody. They welcome honest difference of opinion, but at the same time expect that their susceptibilities are respected. I remember once to have heard a Moslem missionary of great fame speaking in England who after his learned discourse began to pray. The audience joined the prayer with heads bowed down. The lecturer happened to use such a phraseology in the prayer which amounted to an indirect and unconscious attack on the principles of Christianity. The result was that an old woman who, I suppose, was Roman Catholic, was heard murmuring almost in an audible voice: "It is blasphemy, it is absurd." I think the whole lecture was spoiled on this lady. You cannot win the Englishman by oratory or literature nor by profuse enthusiasm. What is wanted is the simple way of expressing truth.

Another difficulty in the way of the propagation of Islam in the West lies in the social conditions of our missionaries. A Moslem missionary of the East, for instance, is debarred by circumstances to take his wife with him to the West. She cannot possibly have any society there. She cannot understand the language of the country. Hence a Moslem missionary is bound to go single-handed, leaving his wife and children behind. This self-imposed deportation is very hard upon him. He is, after all, human; he must feel the separation of his dear ones. Therefore, he is unable to work whole-heartedly. Besides, his single life sometimes creates suspicions, which give a set-back to the progress of the work. Yet this is a difficulty which is inevitable in the present circumstances. If Moslems really want to spread Islam in the West, they must impart Western education to the women folk to enable them to coöperate with their husbands in the Christian countries. This means a revolution in the social life of my co-religionists, but it must take place for the sake of Islam.

Notwithstanding these difficulties, and many more of

minor importance, Islam has got a bright future in the West. Christianity is losing ground, and it must be replaced by the natural religion of Islam. The rituals and the dogmas of the Church have no charm for the people. They cannot be satisfied with the lip-belief in the blood of Jesus. They are practical people, and want a practical religion. The West has awakened to the need of *understanding* religion instead of *believing* in it. The days of "blissful ignorance" are gone when people were required to believe *blindly*. Now even the ministers of the church wish to read the Bible in the light of reason. That is why they have openly renounced the most vital parts of the modern Christianity. The Deans of Inge and Carlyle have outspokenly denied the divinity of Jesus. To them he was a *mortal,* intellectually, morally and physically. If this is so, the modern Christianity falls to the ground.

But religion is indispensable; one must follow one religion or the other. If Christianity goes what will be the future religion of the West? "Islam," is the only reply to this question. There are hundreds and thousands of people in England who do not believe in dogmatic Christianity. They unconsciously follow Islam. They believe in the unity of God. They think that Jesus was nothing more than a Divine teacher. They hold that He did not die on the cross, nor did He wash off the sins of humanity. I remember an Englishman who came to see me at my residence in London. He was a Unitarian. In the course of conversation I explained to him that the holy prophet Jesus did not breathe His last on the cross but was taken down hurriedly in state of swoon, and was then deposited in a cave where He was properly nursed. He agreed, and the next day brought me a small treatise dealing with the crucifixion, which presented exactly the same view which I had explained.

There is a general impression in India that the West

is entirely given up to materialism and has no desire for religion. This is not so. The idea is based upon the complaints of the clergy that people do not attend churches, that they will rather go to see a cricket-match than attend the service in the chapel. That is true, but the conclusion is wrong. People have given up the dogmatic Christianity, but not the love for religion. So far as I have been able to ascertain, every one who is satiated with the church, follows a religion of his own conscience, i. e., Islam. That is why the spiritualist Church is making a rapid progress in England. I had the opportunity of speaking in the meeting of these people several times and every time I spoke, the hall was thronged to its doors with men and women. Does this show that people have no desire for religion? Surely they are satiated with the dogmas of Paul. Yet it does not follow that they have deserted religion. Christianity is only a jumble of rituals and ceremonials, which cannot satisfy the heart-craving of man for his Maker nor can they be of any good to our daily life. An Englishman wants a religion to *live,* he does not want a mere lip-profession. That is why the thinking men in England have adopted Positivism. These are sure indications that the Englishmen are ready to accept Islam. They like spiritualist movement, they appreciate Positivism, they stand in need of a practical religion, and all these elements can be combined in Islam. Spiritualism is only a poor representation of the spiritual side of Islam, and Positivism only a shade of its practical side.

Thus for a Moslem missionary the ground is already prepared; he has only to sow the seed and reap the harvest. He will find there ready audience who will receive the truth with open arms. He will find many Moslems at heart whom he has only to tell that the religion they follow is Islam.

Jesus Christ (may peace be upon Him) occupies a

very tender place in every English heart. He enjoys the universal reverence. Even an atheist will not like to hear any word against Him. And it augers well that He is one of the prophets of Islam whose name has been mentioned in most reverential terms in the Holy Koran. No Moslem can be a Moslem unless he believes in the prophethood of Jesus. Thus we can meet the Christians on somewhat equal ground, and say: "We also believe Jesus to be a holy man, a Divine teacher; we cannot be Moslems unless we believe in Him. We deny only His divinity." This is sure to eradicate the wrong notion which is lurking in some English minds that Moslems are "anti-Christ." Once you convince an Englishman that you respect Jesus he will readily listen to you and will be prepared to subscribe to your views.

I have remarked that most of the Englishmen are already Moslems, we have only to tell them what they are. But this must be done in a convincing and persuasive way, avoiding all that may lead to friction or disagreement. In this connection the following points deserve special attention:

1. Avoid invidious distinction between prophets, especially between the Holy Prophet Mohammed, and Jesus (peace be upon them).

2. Emphasize the noble work which the Holy Prophet has accomplished for the good of humanity in establishing the universal Brotherhood of man.

3. Point out that Islam is a practical religion, and Mohammed a historical personage whose annals of life are handed down to posterity with wonderful accuracy.

4. Always derive your arguments against Christianity from the New Testament.

5. Read to the Christians the sermon on the mount and show that Jesus (may peace be upon Him) was a great believer in action and not in a lip-profession.

6. Read to them the story of the crucifixion explaining the point that Jesus did not die on the cross.

7. Show that the prophecy about the advent of a "comforter" has been fulfilled in the person of the Holy Prophet.

8. Point out that religion should be *lived* and that the significance of belief in Islam always implies *practice.*

9. Explain that the remedy to the social evils under which the West is laboring is to be found in Islam.

With regard to the last item, I should like to tell a story. One day a representative of a London newspaper came to see me. The conversation turned to the future of Islam in England. "Do you hope," said he, "that Islam will spread in this country." "Yes, decidedly," said I. "It is all very well," rejoined he, "to expect that Moslem missionaries will be able to convert people intellectually; but what about the social customs? For instance, Englishmen will never approve of polygamy. It is against the law of this country." "We will change the law," said I, "by changing the public opinion. Sentiments must subside to reason. Monogamy is simply based upon sentiments. England has just emerged out of a great war, which has largely reduced her male population. Should the surplus women remain without husbands? If so, it will reduce the population of the country." "Well, why should not a woman have more than one husband?" "No," said I, "Nature has placed limitations upon woman."

The representative after the usual etiquette of "thanks" went away and the next day sent me his paper, in which the interview had appeared. It was lying on my table when a lady came to see me. She read the paper, and said to me: "You had an interesting interview with this man." I said: "Do you approve what I have said there?" "Yes," said she. "Why not? It is very reasonable; I should not mind if my husband takes another wife." The lady afterwards embraced Islam with her husband and two daughters.

—*"The Islamic World."*

CURRENT TOPICS

Progress in Afghanistan

Recent events in Afghanistan tend to justify the belief that one day, not very distant, that country will play a very important part in the politics of the Middle East. The present ruler of Afghanistan has achieved much—both politically and economically—which his predecessors were unable to secure.

It has, for instance, been now fully realized that the very first step towards national greatness lies in education, education at once free and liberal. Rigorous measures are being adopted in Afghanistan to impart knowledge not only to the male elements, but also to the women. A ladies' college in Kabul, which would have been unthinkable fifty years ago in Afghanistan, is today a flourishing institution. An American lady is employed as its head mistress, and the prejudice against giving higher education to Afghan women is fast disappearing. Great precautions are adopted for purdah of the students, with the consequence that now girls, not only of the lower, but also those belonging to the upper classes, sit together with their poorer sisters.

Machines of many descriptions are being bought and worked in Afghanistan, and potentialities of the land are being exploited with great zeal. Only recently a company has been formed which has the mining of precious stones and coal in view. It may be remembered that the Province of Badakhshan is reputed for its rubies, and in western districts of Afghanistan not only has coal been found, but oil is suspected. As regards the present trend of Afghan politics, everyone seems to be agreed on the point that the present Ameer is by far the most popular who has ever ruled Afghanistan, and that he is a true well-wisher of his country. Practical proofs of this are to be found in abundance. Superficial observers think that, although the general feeling in Afghanistan is in favor of the Ameer, yet the new order of things to which he has given shape is not appealing to the conservative section of his subjects. That is, however, not the fact. That a sudden abolishing of old customs and traditions in a conservative country often brings uneasiness is an undeniable historical generalization, but Afghanistan has proved an exception. The introduction of the newer methods was effected with full and unqualified coöperation and consent of the older section of the people.—*The Near East.*

The Pilgrimage from Cape Town

Bishop E. S. Johnson, of South Africa, tells how on his way to the docks to meet some incoming missionaries he overtook many little groups of Asiatics who were making their way in the same direction. "Motor-cars, char-a-bancs, delivery-wagons, traps and other vehicles were crowded to capacity and many were going on foot. All wore the dis-

tinguishing garb of the Mohammedan. By the time I reached the docks a great crowd was already there, and before the boat arrived more than two thousand people of the Mohammedan faith were massed in eager expectation. The scene was picturesque. The flowing garments and head covers of the women were of all colors, chiefly very light colored silks, light pink, light blue, light yellow, light red. What was the occasion of this gathering? It was the gathering of the 'faithful' to welcome returning pilgrims from Mecca. In this particular case fifty-one men and women had made the pilgrimage and were coming back to be honored by their co-religionists as those who had performed the fifth and last requirement of the faithful Mohammedan. They were now entitled to be called *Haji* and wear a distinctive dress. In his ordinary everyday attire a *Haji* may be recognized by the tassel on his fez, but his full religious dress is a very different affair—consisting of a long flowing coat, usually of colored silk, and a hat with elaborate turban effect trimmings.

"These *Haji* had made the pilgrimage at tremendous sacrifice. They have saved their money for years and then have suffered much discomfort in travel, including a journey across sandy desert. Eagerly the waiting throng passed about the disembarking pilgrims with the kiss of welcome.

"While the boat was coming into the dock I talked with an intelligent Mohammedan who told me that there are about twenty-five mosques in Cape Town and its suburbs, the largest of which has a membership of between nine hundred and one thousand. Verily Islam is here and is alert. More and more it is pressing into the great interior of this continent. The next ten years will decide whether the Crescent or the Cross shall be predominant among the native people of Africa."

The Mecca Pilgrimage

Mr. George Renwicke, the special correspondent of the *Daily Chronicle,* who has been for the past month or more in the Hedjaz, has sent from there some graphic and hitherto unpublished stories of the condition in that country, extracts from several of which have already been reproduced in these columns. In his latest message, received from Jeddah a few days ago, he gave some extraordinary details of the terrible condition obtaining among the pilgrims, and we reproduce the following from his article. He says:

"The last pilgrims of this year's pilgrimage of the faithful to Mecca and Medina have now embarked for home; the first of the *Hadj* of 1925 are already arriving. It is this eternalness of the call of the Holy Places in the Hedjaz to the 250,000,000 Mohammedans throughout the world that strikes you as nothing else does in this sun-stricken, inhospitable, almost impossible country—this arid strip of 'Arabia Deserta,' which only the great yearly pilgrimage keeps alive.

"Though the *Hadj* (or pilgrimage) actually lasts but a few weeks in mid-summer, every day of the year sees pilgrims starting out for Mecca from somewhere in the Moslem world; many have to wait here for months. Thousands spend a year, two or even three years, 'working their passage,' faring, most of them, with little more than their faith to Mecca, coming across Africa, or from Java, or remotest India.

"Every year this irresistible call is obeyed by thousands upon thousands; every year there is the same awful tally of suffering, of barbarities, of extortions; every year there is the same hideous death rate. But nothing could stop the *Hadj,* and the number of pilgrims this year has been the largest for several years—probably 150,000.

"Yet the story of the pilgrimage year by year is one of utter tragedy. It is a grim Odyssey, more of a calvary than a pilgrimage, and it does not leave the British Empire unscathed, for of the tens of thousands of British Moslem pilgrims no less than 17 per cent died this year—perished most of them, almost within sight of the Holy City. The general mortality is appallingly high.

"It is a tragedy, for the most part, of man's deliberate making. Few pilgrims complain, but that does not detract from the sheer hideousness of the way in which they are treated, taxed, overcharged and pitilessly robbed by the authorities of this country, who callously trade on the pilgrims' faith and exploit them to a degree almost beyond belief.

"I looked into the hold of a ship here the other day—a dark and evil-smelling place. There was a painted notice: 'Space for 105 Pilgrims.' So the *Hadj* begins for many of the Faithful—the great majority of them come by sea—with something like a Black Hole of Calcutta.

"Then King Hussein (under whom general conditions became very much worse) used to charge each pilgrim half a pound for twenty-four hours' quarantine. He drew revenue, too, from the cruelly high price he charged them for water. From the hire of camels the ex-monarch made a profit this year of no less than £90,000!

"But the worst feature of the pilgrimage is the guide system. When the pilgrims land here or reach Medina they are put in charge of guides who are officials, owing their positions to the authorities—during the past few years almost directly to King Hussein. It is their job to find out how much money each pilgrim has; it is equally their task to see that the last farthing is squeezed out of them, to see that the pilgrims are thrust penniless on charity or their consuls in the end. The rapacious guides, of course, share their rich spoil with their master or masters.

"That wretched monarch, the ex-King Hussein, played a very considerable role in the whole dark traffic, the only 'industry' of the Hedjaz. What with the subsidies he received, the taxes he levied, his brutal exploitation of the pilgrim and his hard-hearted misappropriation of *Hadj* charitable funds, he has amassed a fortune of, at a moderate estimate, £8,000,000! He did nothing for the good of his country; all the money he could lay his hands on he took as his personal property; he has left a wholly drained exchequer to his son, King Ali. The man who aspired to be Emperor of all the Arabs has ended by becoming a millionaire!

"The British Indian authorities are now insisting that every pilgrim, before he embarks for the Hedjaz, must deposit sixty rupees and have a return ticket. That sensible innovation has aroused a howl of anger from those who wax fat by robbing the pilgrims. It means that each British Indian participant in the *Hadj* has sixty rupees less to be robbed of.

"The pilgrims, during their stay in the Hedjaz, are herded together in hideous 'hotels' and dirty houses, and again charged ridiculous prices for everything. So little, too, did the ex-King care for the safety of the Faithful that he provided but few forces to prevent them being robbed

by wild Bedouins on the way to the Holy Places. Nearly the whole permanent population of Jeddah, Mecca, and Medina, too, lives and grows rich on this unholy 'trade'—by providing accommodation and selling foodstuffs.

"Were there no *Hadj,* the Hedjaz would soon be almost depopulated, save for a few tribes of wandering Bedouins. Could the 'trade' of robbing the pilgrims be stopped, seventy-five per cent at least of the permanent population of the three towns would quickly disappear. These towns, too, are places steeped in unspeakable vices, which, together with disease, they spread abroad through the medium of the pilgrimage.

"During the past few years it has been the custom for a vessel of the British Navy to escort the ship carrying the Holy Carpet down the Red Sea to Jeddah on its way to Mecca, and to fire a salute on its arrival. The pilgrims, therefore, are inclined to associate the name of Great Britain with all the tragedy, extortion, and suffering of the pilgrimage.

"Truly, a strong hand is needed to do away with the horror of the *Hadj.* That authority will have to be, of course, a Moslem Power. It would be warden of the Holy Places, preserve the safety of the pilgrim routes and see that the *Hadj* is carried on under proper conditions.

"Some wish the Turks back for they have troops capable of campaigning against unruly Bedouins. It is extremely doubtful, however, if they would come back were they asked. They deposed the Caliph ignominiously, and their land communications with the Hedjaz are now interrupted. Others suggest that Egypt may assume control or that Indian representatives should take the work in hand. Perhaps the best proposal is that an administration representing all prominent Moslem countries should be set up.

"And now the pilgrimage is to be put to a new and ignoble use. It is to be made an instrument of Bolshevist propaganda! A Soviet consulate —in charge of a Mongolian-Moslem consul—has been established here. It has a larger staff than any other consulate in Jeddah; on its roof is the tallest flagstaff and from that flies the biggest flag. When you look over the flat roofs of the town, the Red Flag is the most prominent thing to be seen. There is only one reason for a Bolshevist consulate here, and that is to spread Leninist propaganda among the pilgrims, by whom, the Russians hope, it will be carried to all parts of the Mohammedan world."—*The Egyptian Gazette.*

The Future of the Hedjaz

Mr. Shaukat Ali and his companions of the Indian Moslem Commission which has been visiting Cairo have received a rather abrupt repulse from the Hedjaz Government. They had proposed that a world-wide Islamic Congress devise for the Hedjaz a republican government which should be internally independent but whose foreign relations should accord with the wishes of the Moslem world and should be entirely free from non-Moslem influence. This republic, if it could not be established by action of such an Islamic Congress, was to be set up by the action of the Hedjaz itself under the temporary authority of the Emir Ibn Saud. The opinion of the Hedjaz on these proposals and the others

that were put forward with them seems to have been forthcoming within twenty-four hours. It is to the effect that in the opinion of the Government, the Hedjaz does now enjoy complete independence and full freedom from external influence, that the situation is not likely to be improved by the establishment of a republic, and that, in any case, the people of the country are not ready for republican government. The reply expresses the confidence of the country in the Emir Ali and the determination to resist any further attempt on the part of Ibn Saud to extend his influence in the country. With reference to the extremely vague proposal for an Islamic Congress, the Hedjaz Government is naturally desirous of knowing more about its proposed constitution and powers. It appears that the Indian delegation felt quite certain of the value of its contribution to the solution of the difficulty, for the newspaper account of the incident closes with the laconic statement that the Commission has sailed for India.—*Indian Witness.*

Christian and Islamic Names

Is it wise to change the name of a Mohammedan convert at baptism? Some missionaries are emphatically of the opinion that a new name should be substituted for the old Mohammedan name—a Christian name. Others find an argument to the contrary in the practice of the early Church from the days of the Apostles, when heathen names were retained by Christian disciples. Canon J. Ali Baksh, of Lahore, writes as follows on this subject to the monthly magazine, *Epiphany:*

"Dear Sir,—One of your correspondents says that those Moslems, who have accepted Christianity have no right to use their old Islamic names. May I ask him what does he mean by Islamic names? Arabic or Persian or Turkish names, etc., are not identical with Islamic names as these languages existed long before Mohammed was born and all those who lived in those countries were named in those languages. Why have they *not the right* to use names found in those languages? Those languages are not particularly Islamic, but Islam adopted them and those names which were used by heathen, Jews, Zoroastrians and Christians. Islam came long after, so if it is a question of right certainly Mohammedans have no right to use those names, e. g., the name Abdulla was used by Arab heathens long before the time of Mohammed. Now, what right have Mohammedans to use such a name?

"Umar, the second Khalifa, bore the same heathen name after accepting Islam. The names Ibrahim, Ishaq, etc., are used by Mohammedans, though they are Jewish names. But if some Moslem bears the same name after his conversion to Christianity what objection possibly can be made against it.

Now, the names Khuda Bakhsh, Charq Din, etc., have nothing Islamic about them. They are general names; anybody can use them. In India, Urdu is a composite of different languages and therefore the names used in those languages are not the property of any one sect or religion. Every one of the Indians has the right to use that language and the names as he pleases.

So far for the right, but there may be some advantage to avoid names, particularly Mohammedan or Hindu, e. g., Jan Muhamed, Devi Das, etc. By changing such names one avoids the racial distinctions. Some people simply for that reason stick to their old names

and have pride of their race. To avoid such a pride or distinction and carrying this distinction to posterities, Syrians and Romans changed their names at baptism and thus the racial distinction dies awav. Mohammedans do the same thing. But the question was of right, so I have explained that we have that right, though we may not use it for the sake of convenience."

Auto Road to Akabah

Throughout the Near East, the automobile has been a herald of new highways, both by discovery of possible roads and their improvement. In the *Jewish Missionary Magazine* we read:

"*The Palestine Weekly* is much perturbed that the Emir Abdullah, of Transjordania, has ordered the building of an automobile road from Maan, a station on the Damascus-Mecca Railway, to Akabah, formerly Ezion-Geber, the port at the head of the Gulf of Akabah. He has also nominated a governor for the future city, and a few public buildings are shortly to be erected there. King Hussein of the Hedjaz, father of the Emir, has sent five of his motor boats to Akabah with the object of discovering how easily a commercial maritime route could be instituted between that port and Jeddah, the port of Mecca. Big lorries will soon start postal service along the new route.

The cause of the Jerusalem journal's spasm of grief is a fear that Akabah may supplant the port of Marashah (Elath in ancient days) if the Palestine Government does not take immediate steps to open up a port there and create a road leading to it. Whatever happens we may expect the early development of a port at the head of the Gulf of Akabah, whence Solomon sent his ships to Ophir (1 Kings 9:26)."

Primary Education in French West Africa

The Governor-General of French West Africa contributes an important article on education in *La Revue Indigène* (Paris), in which we are informed that, although there has been a most notable advance in the educational program of the French Government, their system of education found in the primary schools fosters Islam.

"*L'enseignement primaire supérieur musulman a pour but de canaliser, au profit de la politique française, l'influence exercée par les musulmans lettrés sur leurs coreligionnaires. Il se propose de dissiper les préventions du monde musulman contre notre civilisation. Il développe les études supérieures coraniques tout en donnant des vues justes sur le rôle civilisateur de la France en Afrique.*

Cet enseignement, donné dans les Médersas, prépare des interprètes, des juges et des secrétaires de tribunaux musulmans. Les Médersas, peu nombreuses, n'existent que dans les régions islamisées du Nord, en Mauritanie et au Soudan. Des arrêtés locaux, que je me réserve d'approuver, en fixent l'organisation et le fonctionnement."

Baptisms at Kano, Nigeria

Rev. J. F. Cotton, writing from Kano, Northern Nigeria, in *The Mission Field,* says there are several encouraging features of the work during the past year, including the baptism of two women and one man who had formerly been Mohammedans. These baptisms took

place just outside the city in a pool. Thousands of Moslems gathered to watch, so that excellent opportunities were afforded, and used, of preaching the Gospel to the crowds. The total number of adults who have been received into the Church by baptism at Kano since the Church Missionary Society begun work there in 1921 is now ten.

The Future of Yemen

In a lecture before the Central Asian Society last year Col. Harold Jacob, C.S.I., gave his views regarding Yemen, concerning which perhaps he knows more than any British administrator, having spent fifteen years among its tribes. We quote a summary of his remarks from *The Near East.*

"Colonel Jacob placed the Yemen broadly in S. W. Arabia, and detailed what, before 1918, were the three political divisions there, viz.:—The Turkish Yemen, the British zone at Aden and vicinity, and, lastly, the Aden Protectorate. The genesis of the Protectorate started with Capt. Haines, of the old Indian Navy, the captor of Aden in January, 1839, and its ruler for fifteen years. The still-existing scheme is the payment to a great many Sultans and Sheikhs of varying stipends to ensure peace on the trade routes. The greater number of these pacts are the result, directly or indirectly, of Turkish encroachments since 1873. The lecturer believed that with the obliteration of the old Anglo-Turkish boundary line as drawn in 1902-04 it was irrational to divide Arab and Arab, and the gifts of the stipends and doles actually caused this division. The Arab loved not us, but our doles, which were made without our obtaining any adequate consideration. Reserving a buffer State between ourselves and the Imam, it would be a vast saving to our Exchequer if we "cut the painter" and let the majority of the territories lapse to the Yemen's Strong Man, who, like Mussolini of modern Italy, is an ardent Irredentist.

Colonel Jacob said the line of cleavage between the Sunni and Shiah sects was far less marked than was the case in India. In Arabia the sects would intermarry, pray in the same mosque, and even change from one persuasion to another, as suited the occasion.

Hussein of the Hejaz, the Idrisi Saiyid of Sabia in Asir (really an integral part of the Yemen), and Imam Yahya of Sanaa were all descended from Hasan, the eldest son of the Khalif Ali and his wife Fatima, though the Zeidi house originally emanated from Zeid, the near descendant of Hussein, Ali's second son. The Idrisi family had early migrated to Fez, and the present-day family gained temporal power in Sabia, and Abu Arish, and the coastal towns of Asir so late as 1907.

Colonel Jacob detailed the daily life of Imam Yahya in his capital of Sanaa, and portrayed his popularity, easy accessibility, his *bonhomie* and ready insight into every detail of the administration. He had invited Colonel Jacob and his friends, Major A. D. Spiers and Dr. J. K. Reid, to Sanaa, where, at the close of 1923, they were for three months his honored guests, and living in one of his palaces. The Imam had for years been anxious to open his country to trade, and this was the express reason for the invitation he had given them. The stumblingblock to development was, however, the failure up to date to conclude a Treaty with the Imam, whose main wish was to secure

to himself the rendition of his old-time port of Hodeida, "the key to Sanaa." Were a Treaty concluded, the whole of the Yemen and its sectaries would revert to the Imam Yahya, whose friendship it was important that we should secure. This result attained, there would follow the expansion of trade, which would be advantageous to both contracting parties.

Finally, in citing our assets in the Yemen *in esse* and *in posse,* Colonel Jacob instanced the preëminently successful labors of that veteran leader Dr. John Cameron Young and his associates of the Keith-Falconer Medical Mission of Sheikh Othman, itself our prime political asset; then, too, our own strictly impartial rule in Aden—the admiration of the entire countryside—along with the invaluable assistance given us indirectly by "Tommy Atkins," who, by his sporting proclivities, had done so much to bring together white and brown. The officers and men of the 1st Yemen Infantry were an additional asset. Each British officer was a potential political officer, and the influence exerted today by this corps was all the more valuable to us since our unfortunate retreat in 1907 from the Aden Hinterland, since when we had lost that close personal touch with the folk which was so important an item in all dealings with Oriental peoples.

Among assets still to be, was the commercialization of the Aden Railway, a strategic line of the War that had since been extended to eight miles beyond Lahej, but which, because of its non-continuance, due to a lack of friendly intercourse with the Imam, was today a "white elephant," and did not pay construction. The advisability of introducing the Boy Scout movement was also touched upon, but a greater asset would be the creation—as in India—of a college for the training of the scions of the Sultans and the big Sheikhs, who were running to seed owing to neglect, early marriages, and their unchecked passion for the pernicious *Kat* leaf. In short, our policy should be intensive rather than extensive, so that, in the words of the immortal Lao-Tzu, we might arrive at "Production without possession; action without self-assertion; development without domination."

Women in Islam

The following letter appeared in *Epiphany,* the Calcutta weekly, published by the Oxford Mission:

Dear Sir,—Your correspondent, Mr. Haque, in your last issue asserts that "Concubinage is never allowed in Islam." The Mohammedan paper, *The Light,* of Lahore, (in its issue of 1st April) says, "The Holy Koran contains nothing to sanction concubinage. . . . In fact, the so-called concubinage is nothing but fornication." If this is the right position in Islam, will your correspondent explain the following Koranic verses:

(i) Moslems are allowed to cohabit with any of their female slaves: "Then marry what seems good to you of women, by twos or threes or fours; and if ye fear ye cannot be equitable then only one or *what your right hand possesses.*" (Surah 4:3). *"Take of what your right hand possesses of young women"* (Surah 4:29). "O Prophet verily we make lawful for thee wives to whom thou hast given their dowry and *what thy right hand possesses out of the booty God* hath granted thee" (33:49).

(ii) Moslems are allowed to take possession of married women if they are slaves:—"Unlawful are for you married women, *save such as your right hand possesses*" (4:28). On this verse Aljalalan, the famous commentator, says: "It is lawful for them to cohabit with those women whom they have made captives, even though their husbands be alive in the Darul-Harb."

From the above verses it is clear that the Koran gives almost unlimited license to concubinage provided the woman be a slave. The master has power to take to himself any female slave either single or married. These female slaves must be either (a) taken captive in war or (b) purchased by money, or (c) the descendants of slaves. How can Mr. Haque fly in the face of facts and declare that "concubinage is never allowed in Islam"?

This institution of concubinage is founded upon the example of Mohammed himself. The author of *"Madarj-ul-Nabbawut"* counts four concubines among the prophet's harem—two of whom are the most famous: (i) Maria, the daughter of Simon the Copt, and (ii) Rihana, the daughter of Raid, a Jewess. How can the Editor of *The Light* categorically declare that "concubinage is nothing but fornication" when the precepts of the Koran and the example of Mohammed both show that it is allowed in Islam?

Yours faithfully,

Sialkot. BARAKAT ULLAH.

Rev. Ahmed Shah's Concordance to the Koran

We are pleased to inform our readers that this important book can be obtained from the author, Christ Church, Cawnpore, India.

He writes as follows:

"The Miftaful Koran, parts i-ii, were published a good many years ago. A good many copies were sold before the great war was declared, but since the war began and ended only a few copies have been sold. I still have about six hundred copies of both parts unbound. The cost of each part of both parts came to Rs. 6—of course, unbound. I am prepared to hand over the whole stock of six hundred copies unbound at the rate of Rs. 6 per copy, which actually I had to pay when the book was published. Is it possible for you to move some publisher or bookseller in America or in England to take charge of the whole stock? I shall be prepared to deliver it free of freight either in England or in America. Is it possible for you to move various Missionary Societies to come and help in this matter? I think, if twelve Missionary Societies buy fifty copies each and distribute among their workers—I feel this is not very much to ask. The publishing price of both parts bound together was Rs. 20 and each part bound separately Rs. 24 for a set."

New Conditions in Mesopotamia and Turkey

Already we are getting signs of improved conditions in Iraq (Mesopotamia) under the British mandate. One is the extension of the railways. A branch line has lately been built to Kerbela, encouraging the already great Persian pilgrim traffic. Another to Kerkuk is under way, tapping the fertile and populous district northeast along the Persian border. Then there is the gradual growth of the irrigated areas along the rivers and canals, and the persistent efforts of the Government

to improve the grades and yields of cotton and cereals. Another factor automatically tending to the same end is the rapid appropriation by the population as a whole of many of the accessories of modern life. For this they must possess a greater purchasing capacity, which can only be gained by greater industry and an upward change from their centuries-long indolence and apathy. Iraq cost Great Britain, in 1919-20, $37,500,000. For the present year the cost will be about $23,500,000.

The Commission on Finance of the Angora Government has decided to appoint foreign specialists to aid them in the development of the country. They are seeking to pass out their favors in an impartial manner. Americans are to be chosen for the Customs Service, French for auditing, Swiss for pensions, and the citizens of some other neutral State for land survey. The Government has decided to take over the tobacco monopoly which has been held for some forty years by foreigners. During the past year, according to Professor Lybyer, the Government has expended $3,000,000 for aid to farmers by distributing to them seed, cattle, and agricultural implements.

Arabs in Tent and Town

To the Editor of The Moslem World:

Dear Sir:—I thank you for the attention which your reviewer has given to my book, "Arabs in Tent and Town," and for the many kind things which he has to say of my work.

However, in the interest of my many Moslem friends whose earnest hope it is that the time may come when the twin curses of polygamy and divorce may be reduced in countries governed by Christians, by legislation of the kind which has been brought against them in Turkey, I should be glad if you would allow me to correct an error in quotation. Your reviewer writes: "It will be a surprise to those who know Palestine to be told of numerous cases of polygamy where several wives in a single house live in peace and good will together. One imagines how the wives of the polygamous Moslem must have related to the author what they saw she wanted, etc."

No one could be more surprised than the author, who distinctly states (p. 19) that she has "scarecly met a Moslem except in the poorest agricultural classes with more than one wife." I tell the story (p. 21) of the only case I have met of two wives in one house, and show its dire tragedy. It is true that I have quoted a young wife as saying that she would like a companion (p. 23) but on the previous page I quote the men's point of view in the person of an Effendi who, asked, whether on the whole the general feeling was against polygamy replied, "Certainly; we appreciate peace in our households as much as you do." (p. 22.)

In regard to the peasantry, the story of Alia 72 (cf. 26) and many sayings, stories, and proverbs, make it perfectly clear that I regard the polygamy still practiced among them for economic reasons, as the curse of the life of the poor.

I consider that no one who had had free entry into the lives of the people to the rare extent which has been my privilege, not as a teacher, but as a friend, could think otherwise, nor do the people think otherwise themselves. I may add, in reply to a further remark, that during and since the War I have been in intimate touch with the Feminist

movement, and that the book was written in 1923-24 in various parts of the Near East whence I returned last June.

I feel sure that you will have the kindness to allow the correction of an error which does an injustice to many valued friends.

Faithfully yours,

A. M. SPOER.

The Moslems of Kashmir

In one of our most interesting exchanges, *The Muslim Outlook* (Lahore), we find an article by a native of Kashmir on the condition of his co-religionists from which the following paragraphs are taken:

"Moslems form the majority of the population of Kashmir. Their down-trodden condition in the State has become proverbial—a condition of things to which the State authorities should give their very serious attention. It may be that to some extent the fault lies with the Moslems of Kashmir. Moslems are everywhere conservative and do not take readily to new ideas. But we see that the Kashmir Moslems, who have migrated to the Punjab or other Indian Provinces, have proved as progressive (or even more so) as the original inhabitants of those provinces. In the Punjab they have formed the pioneers of Western education. The Anjuman-i-Islamia, Amritsar, which maintains a first class High School, was founded almost entirely by Moslems of Kashmir origin, such as the late Khan Bahadur M. Muhammad Shah, his son, the late Khan Bahadur M. Ghulam Hasan, the late K. B. Sheikh Ghulam Husain and others. Of these the veteran Khan Bahadur Khwaja Yusaf Shah, C.I.E., and perhaps a few others are still living. Now it is as wrong to call Kashmiris as forming a single tribe as it would be to call all Punjabis or Hindustanis as forming a single tribe respectively.

"The people of Kashmir and the Punjab ethnologically belong to one race, i. e., Indo-Aryan; see page 502 of the Census Report of India, 1901, where it is shown that the Indo-Aryans are confined to Kashmir, the Punjab, and Rajputana; see also the ethnological chart after page 557 of the same report. The main Indo-Aryan tribes are found throughout this region. Particular tribes may of course predominate in certain localities. Now turning to Kashmir we find Brahmins in fair numbers. We also find Rajput tribes such as Rathors, Dangars, Thakurs, Naiks, etc. (see Imperial Gazetteer of India, Volume 15, page 103, new edition). These Rajput tribes seem to have entered Kashmir from the south. Many of the Kashmir tribes, however, entered the country from the west or northwest at the same time as the tribes now inhabiting western Punjab entered India, and are of one and the same race. The Kashmiri language is also closely connected with the western Punjabi (or Lahnda language). 'So much is this the case that difficult words in Kashmir chronicles have actually been explained by a reference to Mr. O'Brien's Multani Glossary,' see Census of India, 1921, Vol. 17 (Punjab and N. W. F. Provinces) Report, Part 1, page 281 and page 284; see also Linguistic Survey of India, Vol. 8, Part 1, page 237 (1919).

"Thus besides the Rajputs there are many other tribes common to Kashmir and the Punjab. Some of these are Bambs, Khakhs, Bats, Khohawars, Sihars, Domars, Khauds.

"Another well-known tribe of Kashmir is Tak. An interesting account

of this tribe is given in the Archæological Survey of India Report, Vol. 2, pages 6 to 11. It would appear that this is a very ancient tribe. This tribe gave the name Taxilla to the famous Buddhist University of ancient times. And a member of this tribe, Sarang Tak, under the title of Muzaffar Shah, became King of Gujerat in the Deccan.

"Again there are such tribes as Pathans, Sayads, and Mughals, who are found scattered in Kashmir in the same way as in other parts of India. Then there are Gujars found in large numbers in the country. There are the menial tribes of which the Doms or Dums are also found in the Punjab.

"The condition of Kashmir Moslems is fast becoming an all-India Moslem problem. It was decided at the last Educational Conference held at Aligarh that a deputation should wait on His Highness the Maharaja as regards this question. Let us hope that the resolution will be carried into effect. It is the duty of British Indian Moslems to help their benighted brethren by all lawful and constitutional means as vigorously as possibly they can."

The Future of Turkey

There is no more discerning student of affairs in the Near East than Sir Valentine Chirol. Writing on the "Downfall of the Caliphate" in *Foreign Affairs* he concludes by asking a question:

"But what of Turkey? If we put aside the rather grotesque suggestion of some of his Indian worshippers, who in order to cover their desperate mortification would have Mustapha Kemal revive the Turkish Caliphate in his own person, Turkey shorn of the prestige and influence which the possession of the Caliphate has, in our own days at any rate, conferred upon her, must sink to the position of a third rate state, barely equal in general resources to any of the Balkan States over which she used to rule. Her population, estimated at between six and eight millions, has been decimated by the war and is believed to be still shrinking, as it was already doing before the war, from congenital disease. It will henceforth be purely Turkish, for of the Greeks and Armenians who in 1914 still numbered some three millions in Asia Minor, only a very few remnants are left. These were the most intelligent and economically active communities and their disappearance renders incomparably more difficult any recovery of financial stability in a practically bankrupt country. Owing to her geographical position and to the fighting qualities of her people the new Turkish state will remain by no means a wholly negligible factor in the Near East, but even if we credit its rulers with the best intentions as well as with great energy and ability, Turkey can never renew either the glory or the havoc of the old Ottoman Empire that has now disappeared out of history."

Airplanes and Morocco

When the airplane service between France and Morocco was inaugurated, *The African World* called attention to the fact that within a year or so the solitary mail bag carrying the inscription "Postes-France" was not half filled, but soon a number of sacks would be needed for letter service alone. In January, 1920, the Franco-Morocco airplane postal service carried 4,562 letters and in January, 1922, 50,851. In 1923 the number for January totalled 208,813 letters and during January last the mail for Morocco by airplane service numbered 435,783.

BOOK REVIEWS

The Traditions of Islam. An introduction to the study of the Hadith Literature. By Alfred Guillaume, M.A. Oxford Press, 1924. pp. 184. Price $3.50.

The author begins his preface with the following statement:

"It is a curious fact that an empire containing more than a hundred million Moslems has not produced a book in the English language dealing with and explaining a great branch of Mohammedan literature which stands beside the Koran as a source of Moslem belief and practice. The lack of such a book on the traditions of Islam is difficult to explain, because the everyday life of Moslems throughout the world is governed and directed by these traditions. But, at any rate, it absolves the author from the necessity for an apology for venturing to treat of so vast a subject." (page 5.)

If he has not developed the subject of Hadith as fully as did Goldziher in his "Muhammedanische Studien," to whom he acknowledges his indebtedness; nor added anything new to Goldziher's conclusions, nor to those of the numerouse studies of Snouck Hugronje in Moslem law; this one fact, the lack of any book in English dealing with Moslem law, was sufficient reason for writing this volume.

In the first chapter, the evolution of Hadith is discussed ending with an estimate of each of the canonical collections, Bukhari, Muslim, Abu Daud, Al Tirmidhi, Ibn Maja and Al Nasai.

The two following chapters investigate the development of Hadith during the Umayyad and Abbasid periods respectively. The author states that comparatively few traditions maintaining the Umayyad viewpoint survive.

Their administration was not sympathetic with the efforts of the pious doctors who strove to reconstruct the life of the growing community along the lines of Mohammed's time. The godless Umayyads, as a rule, were indifferent to real religion. "The consequences of the attitude of the government were twofold. In the first place, abysmal ignorance of even the rudiments of Islam prevailed over the Moslem world; and in the second place, a theoretical turn was given to the subterranean labors of scholars who were endeavoring to elaborate a rule of life and thought for the community." (p. 42.)

The efforts of the pious doctors were not always spent in finding traditions to support their position but they invented them to maintain it if necessary. Oftentimes the traditions took the form of sayings of the Prophet predicting the iniquitous rule of the Umayyads. The Umayyad party retaliated by manufacturing traditions to bolster up their office and glorify their family. "If any external proof were needed of the forgery of tradition in the Umayyad period, it may be found in the express statement of Al Zuhri: 'These princes have compelled us to write hadith.'" (p. 50.)

The extent to which devoted partisans went in maintaining a position is seen in the following saying ascribed to the prophet: "What is told you as a saying of mine you must compare with the Koran. What is in agreement therewith is from me whether I have actually said it or not." (p. 53.)

When the Abbasids came into power theoretical discussions of religious questions and theological technicalities became popular. "The Abbasid could drink the forbidden wine as long and deeply as the Umayyad." (p. 56.) "The great difference, which has profoundly influenced the subsequent course of Islam, was in their official attitude towards religious institutions." (p. 56.) "Their bid for the support of the orthodox party was successful because of their avowed zeal for the sunna of the prophet." (p. 57.)

"The house of Abbas had ruled for more than a century when the great written collections were made, and during this time the theologians and muhaddithun had been able to develop their doctrines and practices without hindrance, and often with the help, of the government." (pp. 50-51.)

In examining the criticism of Hadith by Moslems, the author makes this analysis. "Hadith was not criticised from the point of view of what was inherently reasonable and to be regarded as worthy of credence, but from a consideration of the reputation which the guarantors of the tradition bore." (p. 80.) He excepts only Ibn Khaldun. When he takes up the subject of Modern Criticism of Tradition by Moslems, one is tempted to ask, "What is the significance of relying entirely on books by Moulavi Cheragh Ali, the apologist for Islam? It was forty years ago that he wrote: "The name of Mohammed was abused to support all manner of lies and absurdities, or to satisfy the passion, caprice, or arbitrary will of the despots, leaving out of consideration the creation of any standards of test." (p. 97.) Have no liberally educated Moslems since then made a study of the traditions? It is possible.

The chapter entitled "Selections from Hadith," gives a number of the more interesting traditions on such varied subjects as, "Courtesy and Kindness," "Spells and the Evil Eye," "Divination" and "Divorce." After reading these selected portions one wishes that a number of the standard works on traditions were available in English translation. Goldsack has given us some portions of the Mishkat al Masabih, but for a real appreciation of practical Islam and the background of the Moslem mind, the whole work should be available.

Undoubtedly the author is right in maintaining that the Moslems were unscrupulous in borrowing events and sayings from Christ's life and attributing them to Mohammed. However, one feels that in his effort to trace dependence upon Christian sources, the author has erred in overstating his case. He follows the tendency of much of modern criticism in making every one a compiler, a copyist or a redactor. In the following, for example, we need to be told that this is a cryptic synopsis of Matt. iv, 3-10. "It is related that the devil appeared to Isa b. Maryam, and said: 'Say, 'There is no God but the God.' He replied, 'The saying is true, but I will not say it with your voice because it has ambiguity beneath the good.'" (p. 148.)

The concluding chapter of the book, "Some aspects of the Prophet

Mohammed in Tradition," contains some valuable material, but is far too brief.

The work is supplemented with two appendices, "The Caliphate in Tradition," a very timely and interesting discussion of a live subject; and a translation of the Kitabu-l-Qadar from the Sahih of Al-Bukhari.

E. E. Elder.

An Ancient Syriac Translation of the Koran exhibiting new Verses and Variants, by A. Mingana, D.D. Reprinted with corrections and Additions from the Bulletin of the John Ryland's Library, Vol. ix. No. 1, January 1925, with Facsimiles. Manchester 1925. Langmans (2/-).

Whenever two militant religions such as Christianity and Islam are in conflict, it is inevitable that the conflict give birth to considerable polemical and apologetic literature. As Islam's earliest and most intimate contact with Christianity was in Syria and Mesopotamia with Syriac speaking Christians, both Orthodox and unorthodox, we might naturally expect that there would be a considerable amount of such literature, preserved to us from the Christian side in Syriac. No inconsiderable amount of such literature has, as a matter of fact, been preserved, but unfortunately no one has done for it what Steinschneider commenced to do for the Arabic as far back as 1877 in his *Polemische und apologetische Literatur in Arabischer Sprache,* and consequently none but the few scholars who have immersed themselves in the later theological literature of the Syriac Church know anything about this literature.

This is to be the more regretted, as in the present position of our researches into early Islam, we are greatly in need of information from non-Moslem sources, to check the statements of Moslem authors. It is possible that a systematic examination of the works of Oriental Christian writers from the seventh to eleventh centuries might throw much light on obscure points in the history of Islam. In particular we might expect to find the polemical literature throwing considerable light on the Islamic theology of the time, as the writers set themselves to combat the positions taken by Islam with regard to the Christian teaching. It will be remembered in this connection how important was Sir William Muir's publication of the Apology of Al-Kindi, an importance which has been re-emphasized lately by Casanova, *(Mohammed et la fin du monde: Notes complémentaires, p. 119).*

An excellent example of what precious discoveries may lie before the investigator is provided by Dr. Mingana in the essay before us. In perusing a manuscript containing a controversial work by Dionysios b. Salibi against the Jews, Nestorians and Moslems, he came across a section of the work dealing with the Koran, in which the page was divided into two columns, one column containing passages translated from the Koran, and in the other b. Salibi's remarks on them. The passages quoted from the Koran are of a threefold character—those quoted to confirm some Christian doctrine, e. g. verses dealing with Jesus and His mother, etc.: those quoted to draw attention to contradictions in the Koran itself: and those quoted to set forth the Koranic version of some Biblical story, e. g. those of the Patriarchs.

Now it may not seem remarkable that b. Salibi should quote from the Koran in his work, although when one remembers how particular they were in those days (b. Salibi died in A. D. 1171) about an un-

believer even touching the Holy Book (see Margoliouth: *Early Development,* Lect. i. and Nisaburi's *Gharaib,* as printed on the margin of the Cairo ed. of Tabari's *Tafsir,* xxvii. 113), it raises interesting questions: but two very interesting things appear from the examination of these quotations:

(i). The writer seems to be using a Syriac version of the Koran which was ready to his hand, rather than to be translating for himself as he proceeds with his argument. For

(a). In his notes he sometimes defends the traditional Islamic interpretation of a verse as against the translation he had already given of it. This he would hardly have done had the translation been his own.

(b). In making out a case for the contradictions in the Koran, he sometimes cites examples where the contradiction is only in the Syriac version and not in the Arabic original. Had he been making the translation for himself, he would surely have seen that the Arabic text gave no support for this supposed contradiction.

(c). From very early times Syriac writers who knew no Arabic, show acquaintance with the language of the Koran, and Mingana point out that the phraseology of their quotations is frequently identical with that used by b. Salibi.

We appear then to be here face to face with some fragments of the earliest translation of the Koran, a translation which may hold promise of being as valuable for purposes of Koran criticism, as the Syriac version has been for questions of New Testament interpretation.

(ii). These quotations from the Koran are found on examination to contain considerable variations from the 'Uthmanic text to the Koran and even whole verses which are not found there at all.

Space does not permit us to quote of these interesting variations: it must suffice to note

(a). That though some of the variations may be due to mis-translation or misunderstanding on the part of the translator, there are others which seem undoubtedly to point to a better text than the *texus receptus* of the present day.

(b). That though certain instances may be argued as showing Christian bias, yet when we consider Dionysios b. Salibi's reputation as an author (see Baumstark's *Geschichte der Syrischen Literatur,* pp. 295-298) and the extreme difficulty of supposing that he could make such wide divergences from the text known in his day without immediately being detected in the fraud, we have a very strong case for their genuineness.

(c). That some of the verses it quotes and which are no longer in the Koran, are yet well known verses reported as sayings of the Prophet in Tabari, Mas'udi, Ibn Athir and others.

Dr. Mingana is very modest in his claims for the value of these Syriac readings and does not go so far as to urge that they are conclusive evidence of there having existed in the fifth Islamic century a text of the Koran which differed in many respects from the text that we now have. He does claim, however, that it is another link in the chain of evidence in favor of the theory, which has been gaining much ground in recent years, that the text of the Koran did not reach its final

standardization until the reign of the Caliph Abd el-Malik and his general Hajjaj.

This theory, of course, is revolutionary, and means the revision of all our long accepted views on the purity of the Koranic text, so that students will be eager to examine this new material made available by Dr. Mingana's care. It has already been suggested in Cairo that the whole thing is a fake by Dr. Mingana himself, as, it will be remembered, Père Bouyges, of Beirut, questioned the genuineness of his manuscripts of Tabari's *Book of Religion and Empire,* and as the Ahmadiyya people tried to impugn his earlier *Leaves from three Ancient Qur'ans,* but Dr. Mingana answers this by publishing along with his essay a photographic reproduction of the relevant passages from the manuscripts and providing supplementary notes from a similar manuscript in Harvard University.

The reviewer would feel inclined to make bolder claims than Dr. Mingana does for these verses, but be that as it may, he has at any rate opened up to us the possibility of new sources of illumination on the very puzzling problems of Koranic interpretation.

ARTHUR JEFFERY.

Algazeliana. I. Sur Dix Publications Relatives A Alagazel. P. M. Bouyges, S. J. pp. 40. Imprimerie Catholique, Beyrouth (Syrie). 1922.

This is a reprint of the Mélanges de l'Université Saint-Joseph, Beyrout (Syria) and consists of a critical review of ten recent books and articles dealing with the life and teaching of Al-Ghazali, by Macdonald, Gairdner, Goldziher, Palacios, Gardner, Frick, Wensinck, Zwemer, Obermann and Bauer. As a critical digest of these studies and as a resumé, this paper is very valuable.

La Politica Asiatica Dei Bolscevichi. I. Cina—Giappone—India—Persia. Aurelio Palmieri. pp. 291. Nicola Zanichelli, Bologna.

A well-documented study of the politics of the Bolshevists in Asia. It is Number 7 in a series of political handbooks prepared in Italy since the War. About thirty pages each are devoted to an account of Bolshevist intrigue in China and Japan, and nearly a hundred pages to the progress of Bolshevism in India, and the final chapter, which is still longer, to the Soviet in Persia. We are reminded in reading this volume of Lothrop Stoddard's "Revolt against Civilization." The outlook is pessimistic. The bibliography is extensive and the book is well indexed. A more important contribution, however, on the subject of Bolshevism and Islam appeared in the *Revue du Monde Musulman,* for October and December, 1922, to which our author refers in his text.

Z.

The Influence of the Desert on Early Islam. By William Harmon Norton. Reprint from *The Journal of Religion.* Vol. IV, No. 4. 1924. pp. 13.

We are pleased to call attention to this very able though brief paper, which might well be developed into a book. The author shows how: "The drama of the rise of Islam, as everybody knows, was staged wholly in desert settings. Mecca, blistering on the wide, sandy floor of its little valley between barren, sunbaked mountains, was a typical desert town of trade and pilgrimage, which probably owed its origin to a desert well, the sacred Zemzem, bitter, alkaline, and salt. Medina was a date palm oasis. Mohammed was a caravan driver of Bedouin training,

and the pages of the Koran show how fully his mind was filled with images of the desert—the mirage, semblance of the false hopes of unbelievers; sands drifting before the storm, emblem of the destruction which shall overwhelm them; Allah seating himself firmly as on the camel's back; yellow camels like the sparks of the fires of hell; the quickening of the dead earth after rain, a symbol of the resurrection; and the oasis of the irrigated flood plain or delta type, the simile of Paradise—the Eden garden through which rivers flow."

The equality of all believers, fatalism, the overpowering sense of the supernatural, the sternness of God and his compassion, the virtues of hospitality and of alms-giving—all these are traced to the influence of desert environment in Islam. Z.

Het Geestesleven der Natuurvolken. by H. Kluin. N. V. Algemeene Boekhandel voor Inwendige en Uitwendige Zending te Gravenhage. pp. 226.

A mission study textbook for use in the Netherlands on the psychology of primitive peoples, with special emphasis on those who live in the Dutch East Indies. The introduction is by Dr. Albert C. Kruyt, the well known writer on animism. The author divides the subject as follows: dynamism, by which he means the belief in Mana, the fetish and totems; animism proper, especially in relation to the souls of the dead; the gods of primitive peoples and their knowledge of one supreme deity. In two concluding chapters we have the problem of evangelization, both in the matter of approach to the primitive mind and the effect of the Gospel once it has been received. The author has no sympathy with evolution and brings much evidence to prove that the idea of natural evolution in the realm of religion is no longer scientific. The student of Islam finds many points of similarity between the animism of the Dutch Archipelago and that which existed in early Arabia and was perpetuated by Mohammed's teaching.

Buntes Prachtgewand: Uber die Guten Eigenschaften der Abessinier von Muhammad Iben Abdalbaqi al Buhari al Makki. Literarhistorisch Untersucht und Ubersetzt von Max Weisweiler. 1 Teil, Hanover, 1924. Orient-Buchhandlung, Heinz Lafaire, pp. 127.

This critical study of an Arabic work by a writer of the tenth century bears the title *At Tiraz al Manqus fi Mahasin al Habus.* "A Costly Coat of Many Colors, on the Noble Characteristics of the Abyssinians." After an introduction giving an account of two earlier works on the same subject by Ibn al Jauzi, and by as-Sujuti, to which the writer owes many of his facts and fancies, the author gives a translation of Buchari's introduction and of chapters one to three. The remainder of the translation is to follow in the second part—not yet published. The whole work is of interest because it shows the influence of Abyssinian ideas and life on early Islam. Such topics as the following are discussed: Abyssinia during the early period of the life of Mohammed; the games of the Abyssinians; what the Koran teaches concerning Abyssinia; a list of more than thirty words which occur in the Koran and are of Abyssinian origin; the names of the companions of Mohammed who came from Abyssinia; the marriage customs among the Abyssinians; the companions of Mohammed.

The whole study bears marks of scholarship and throws new light on the early history of Islam, especially in its relation to the race prob-

lem and slavery. One of the reasons for the writing of such books as are here translated was to give the Abyssinians an equal place with the Arabs in the Moslem community. Another reason, the chief one says Max Weisweiler, was to recommend Abyssinian women as the best of concubines!

Orient et Occident. Par René Guénon. Payot, Paris. pp. 249. Fr. 7 50.

The writer who has contributed earlier studies on Hinduism and Theosophy, attempts in this volume, to answer the question whether the East and West will ever understand each other, and if so, on what conditions. He enumerates the obstacles that stand in the way, such as the character of our western civilization and our mutual suspicions. In speaking of the possibility of "rapprochement," he enumerates the fruitless efforts made in the past and points out that not fusion but a better understanding is the pathway to peace. He omits, however, except incidentally, the contribution made and to be made to this end by Christian missions.

What God Hath Used. A selection of some thirty translations. Edited by Arthur T. Upson. With a Preface by the Right Rev. J. H. Linton, Bishop in Persia. pp. 202. Nile Mission Press, Nile House, Tunbridge Wells, England.

This little volume is one of the first fruits of the Jerusalem Conference. It contains translations of a score of tracts by Miss Trotter and others, which have been greatly used of God in evangelism. As a basis for translation into other languages, it may furnish keys to many hearts. The contents include illustrated stories, parables, a plea for the deity of Christ and His sinlessness, and a series of leaflets on purity.

H. U. W. Stanton.

Servant of Sahibs: A Book to Read Aloud. By Ghulam Rassul Galwan, Aksakal of Leth; with an introduction by Sir Francis Younghusband. W. Heffer & Sons Ltd., Cambridge. 1923. pp. 282. Price 9/- net.

From far away Ladak on the frontiers of India a new "Hajji Baba," also a Mohammedan, but with Pathan blood in his veins, makes his debut. We bid Rassul Galwan welcome, and are delighted to introduce him to our readers, especially those who still possess the art of reading aloud. In any other way the book would lose its charm. The author gives a fascinating account of his travels in Kashmir and Tibet as carrier to famous travellers, including Sir Francis Younghusband and Harold Littledale. The style is the man. "I wanted very much to write a book, but was not able. At last I found one sahib who helped me very long, till made me a man. I was sorry when first I found this sahib in Kashmir. He seemed me as very poor a gentleman, but I liked very much sahib's temper and his tent."

In the introduction Sir Francis Younghusband explains why these people of the Himalayas are so ready to undergo hardships for small payment, and are full of gratitude to their employer when they leave his service. The secret is their love of adventure,—their desire to cross the horizon of the world. We gain a real insight into the psychology of the Moslem mind in this part of the world, and learn something also of the hardships of their daily life. Z.

Von Mohammed Bis Ghazali; Quellentexte aus dem Arabischen Uebersetzt und Eingeleitet Von Joseph Hell. Diederichs: Jena. 1923. pp. 164. Price 5 gold marks.

The second edition of a convenient and popular source-book on Islam. The first appeared in 1914 and this new edition has important corrections. The translations include Koran selections, paragraphs from Abu Hanifa on *fiqh,* At-Tahawi and Al-Ash'ari on theology, As-Samarqandi on revelation, and three brief chapters from Al-Ghazali's Badaya. The book has twenty-three pages of notes, but no index. The introduction gives a *brief sketch of the history of Islam from 622-1111 A. D.*

A Palestine Note Book 1918-1923. By C. R. Ashbee, M. A. William Heinemann: London. pp. 278. Price 12/6.

Vivid pen-pictures of the modern builders of New Jerusalem by one who had exceptional opportunities for study on the spot and at first hand. The style is brilliant but often, also, flippant and irreverent. The author endorses the judgment of Henry Morgenthau that Zionism is "wrong in principle and impossible of realization, unsound in its economics and fanatical in its politics." The real power of the movement rests in its spiritual idealism which is contagious. The book contains many printer's errors to which attention is called in "Errata"; but also more important mistakes, such as (p. 52) that Dr. D. B. Macdonald is "a thoughtful Scotch missionary"; that "Jehovah is only a tribal god, while Allah is universal" (p. 107); or worse still, that "Pan-Islamism is a force fundamentally spiritual and humanistic" which offers promise for civilization (p. 272).

New Guide to the Holy Land. By Father Barnabas Meistermann, Missionary Apostolic. Translated from the New, Revised, and Re-Arranged French Edition. Burns Oates and Washbourne, Ltd. London. pp. 744. Price 10/6.

Except for some curious errors in style and transcription of proper names due to translation, this is perhaps the best and most complete guide to Palestine in existence. It is written from a Roman Catholic religious standpoint, and gives a series of Gospel passages that bear on the life of our Lord.

La Nouvelle Turquie, par Mme. Berthe Goerges-Gaulis. Un volume in-18 Librairie Armand Colin. pp. 282. 7 fr.

Pen sketches of conditions in Turkey just before the burning of Smyrna, and after. Two chapters tell of the first and second Lausanne Conferences, the last chapter is an interrogation point. The author, who writes from personal observation, expresses a doubt whether the present government will be able to continue. It is written with sympathy and insight, yet with considerable Anglophobe bias.

The Uniate Eastern Churches. The Byzantine Rite in Italy, Sicily, Syria and Egypt. By Adrian Fortescue, Edited by George D. Smith. Burns, Oates and Washbourne, Ltd. London. 1923. pp. 244.

Dr. Fortescue completes in this volume, which was published after his death, a series of historical monographs on the Eastern Churches. The earlier volumes were reviewed in our Quarterly. This one gives the history and present state of the Uniate Churches; that is, those Eastern Churches in communion with the Holy See. As a background

for a study of present day conditions in the Near East, and the problem of the relation of these ancient Churches to Moslem evangelism, the entire series is of great value.

Indian Politics. A survey by J. T. Gwynn. With an introduction by Lord Meston, K. C. S. I., LL.D. London. Nisbet & Co. Ltd. *22* Berners Street, W. 1. *12/6* pp. 339.

One is led to expect great things from the introduction to this portly volume, but in many ways it is disappointing. The articles appeared in the *Manchester Guardian* and are written in newspaper style, most readable, but chatty rather than systematic. The information however is accurate and recent, covering the period between May 1922 and December 1923. As a kaleidoscopic picture of conditions during that period it affords the reader an opportunity to judge of the present attitude of all classes in India toward the Empire. Six brief chapters deal with Mohammedan views and conditions, that on the Bengal Mohammedans and the Caliphate is illuminating.

The typical Mohammedan, there, says Mr. Gwynn, views the action of the Angora Turks as follows: "first, that the news is all another lie of Reuter's; secondly, that if the news is true it is good news—the Turks have as usual done the right thing; thirdly, that if anything has been done contrary to Mohammedan law the Ulemas will trace it out and get the Turks to set it right." Z.

Gandhi and the Indianisation of the Empire. By J. F. Bryant, M.A., F.G.S., I.C.S. J. Hall & Son, Cambridge, 1924. pp. 228. 4/6.

This book by a late member of the Legislative Assembly is intended to set forth without bias the actual conditions in India from 1921 to 1924. In seven chapters the author tells of the Caliphate Movement, its origin, character and failure; Gandhi and Non-Coöperation in their glory and collapse; the Panjab and the Akali Movement; the Indian Legislative Asembly; some remarks on India as a colonizing country; describes new currents of thought and finally has a chapter on "mending or ending the Legislature."

The chapter which will especially interest our readers is the first; it is also the longest and gives an orderly account of the attempt made by extreme nationalists, especially the Ali Brothers, to use the Caliphate movement for personal ends. The revelations made regarding the financial conduct of the Caliphate movement are astounding. We are told for example that the accounts were not kept accurately and that the money was not spent for the objects intended in the appeals but among other things for the purpose of aeroplanes, etc.

A leading Mohammedan wrote in the June 29th issue of the *Pioneer Mail* (1923): "We are misusing the Angora funds and the Caliphate organizations are being exploited for personal and party purposes, ignoring the vital interests of Islam. The arrangements made to recover the outstanding balance of the Angora fund amounting to Rs. 16 *Lakhs* are anything but satisfactory. No other organization in India can be blamed for such careless and unsystematic management of public money as the Caliphate committee."

The book is well authenticated, has a complete index, and seems to be written without bias.

African Questions at the Paris Peace Conference. With papers on Egypt, Mesopotamia and the Colonial Settlement. By George Louis Beer. pp. 628. The Macmillan Company, New York. 1923.

These papers are a permanent contribution to the right understanding of the colonial problem in what was formerly German East, West and Central Africa. The author takes up the economic aspects of the problem, as well as that of international coöperation under the new mandates. Parts 4 and 5 are entitled "Egyptian Problems" and "The Future of Mesopotamia." We do not know of any book that gives such an accurate account of the actual situation in Egypt and of the Egyptian question during and after the War as does this illuminating chapter. The account of Mesopotamia is too brief to be of much value.

Die Philosophie Der Islam. By Max Horten. pp. 385. Herausgegeben von Gustav Kaika Velegt von Ernst Reinhardt. München, 1924. Price Mark 4.50.

This is the fourth volume in a series of monographs on the history of philosophy. Professor Horten, of Bonn, who has written much on Islam, has crowded together a mass of material, but by careful analysis makes it accessible and interesting. After a description of the general world view of Islam (pp. 23-57), there follows in detail an analysis of the philosophical concepts of the various sects and parties (pp. 57-207). Three chapters deal with the Mystics, and the concluding chapters tell of the influence of the philosophy on the life of the people and their poetry and literature. An invaluable handbook for all students.

Vita Prophetarum. Auctore Muhammed Ben Abdallah Al-Kisai ex Codicibus, qui in Monaco, Bonna Lugd, Batavia, Lipsia et Gothana asservantur. Edidit Dr. Isaac Eisenberg. 2 cols. pp. 309. E. J. Brill, Lugduni-Batavorum. 1923.

Dr. Eisenberg is the official translator of Arabic and Hebrew to the Government at Prague. He has contributed earlier studies on those Arabic historians who have traced the lives of the prophets according to Mohammedan tradition. The Arabic text is clearly printed, although there are a number of errata. And a third volume gives a German translation of the work, together with extensive notes.

Black's Guide to Jerusalem. By E. A. Reynolds-Ball. Publishers A. & C. Black, London. 3d Edition. 5 shillings.

This is a cheap and popular guide to the Holy Land. Jerusalem and the surrounding district occupies most of the space, but in addition itineraries are outlined to many of the important centers of the country. It has a few good illustrations. The maps and charts are small, but probably useful to the tourist who is visiting Palestine for the first time. The information as to routes, roads and railways is clear and accurate.

The outstanding feature of the book, as compared with guides used in pre-war days, is the remarkable changes that have taken place under the British Mandate. Prior to 1914 the tourist had to wrestle at Jaffa with a villainous crowd of boatmen and an unscrupulous band of customs officials who always had to be "backsheeshed" before allowing anyone through their clutches. Today the visitor, travelling via Kantara makes the journey with considerable comfort in sleeping cars, which run right through from the Suez canal to the Holy City. In pre-war days no good roads existed, only execrable tracts over which a tourist travelled

either on horse back or in a most uncomfortable vehicle called a carriage. Now there are good motor roads linking up all the principal centers of interest and one can save weeks of time by using the large fleet of motor cars for hire at Jerusalem.

The warnings previous guide books gave as to the necessity of an armed escort are no longer needed. Health instructions are reduced.

The section on Hebron is somewhat out of date. Since the war non-Moslems *have* been admitted in considerable numbers to the famous mosque, by a permit obtained from the Governor of the town, and the old rule of Turkish days forbidding any but Moslems to enter has been relaxed.

The section on recent excavations will introduce the visitor to a new chapter in Palestine history. The discoveries in the last two years have upset some old theories and have laid bare at last the old city of the Jebusites.

W. W. CASH.

Tales of Turkey. Major E. W. C. Sandes, D. S. O., M. C., 177 pp. John Murray, London, 1924. Price 5 shillings.

During the Great War the Turks captured 16,583 British and Indian soldiers. Of these 3,290 are known to have died, 1,506 escaped and 7,414 were alive in Turkey in November, 1918. Of the remaining 4,373 no trace has been found. In what misery they perished can be gathered from the records of survivors quoted by Major Sandes. But the main thread of his narrative is the experiences of a party of one hundred British and eighty Indian officers to which he belonged. Incidentally the author sketches the characteristics of the Turk as he observed them fairly and vividly. The most novel feature of the book is its interesting descriptions and specimens of Turkish music. Major Sandes is a musician whose inventive skill in extemporising musical instruments and indomitable perseverance in collecting musical scores and conducting his band, did wonders in making life tolerable to the captives. Incidentally we learn that they had a choir and Sunday services.

H. U. W. S.

Ben Kendim. A Record of Eastern Travel. By Lt.-Col. the Hon. Aubrey Herbert. Edited by Desmond MacCarthy. Illustrated with six maps. Pp. 380. Hutchinson & Co., London. Price 21s.

Ben Kendim is the *nom de plume* of the author, second son of the fourth Earl of Carnarvon, who wrote during the War under this name, which is Turkish for "I myself." The book is not only one of travel, relating political episodes, but for the years it covers an autobiography of a brilliant writer, who in 1922 faced the loss of sight and the menace of perpetual blindness. The book was therefore dictated, and the concluding chapter not written when he died. There are descriptions of Constantinople, the Yemen, the Persian Gulf, Mesopotamia, Damascus and Albania in the first four parts of the book. Parts 5 and 6 tell of the Turkish Revolution, Counter-revolution, the Balkan War, Talaat Pasha and the Rise of the New Turk. His descriptions are vivid, with an occasional touch of humor. The author concludes that although the world in the East "is still very bitter, it is no longer an official museum for different brands of petrified hatred." The maps are excellent, but the publishers have not provided an index to the text.

La Question Turque. By Maurice Pernot. Pp. 322. Bernard Grasset, Paris, 1923.

The author has made other ventures into the tangled web of Oriental politics. In this volume he summarizes the present situation, describing Constantinople under inter-allied control at the close of the War, Angora as the new capital, the attitude of the Turks toward Islam and its institutions, the meager rights that remain for the minorities still left and in the concluding chapter, the policies of Japan, Germany, Britain and France in regard to the new Turkish state. Appendices give a number of documents hitherto unpublished, from Turkish sources. The author pleads for a more vigorous French policy toward Turkey, and for the better understanding of Christianity and Islam of the Occident and the Orient. Z.

Anatolica. By Harry Charles Luke. Pp. 205. Macmillan & Company, London. Price 16/-.

A fascinating series of pen pictures, thumb sketches rather, of the Near East. Mr. Luke is well known by his earlier books, especially "The City of Dancing Dervishes," reviewed in our Quarterly. He has travelled widely and includes in this volume descriptions of such diverse places as Mt. Athos, Salonika in 1915, Adrianople, Constantinople, Cyprus, Jerusalem and the Holy Sepulchre, together with a brief sketch of the cities of Trans-Caucasia. His accuracy and vividness of description cause us the more surprise to find the statement (p. 113) that the number of the followers of the Babi-Behai sect is 2,000,000—even 200,000 would be an exaggeration.

Storia e Religione Nell' Oriente Semitico. di Giorgio Levi della Vida. Roma, 1924. viii. 155. Libreria di Scienze e Lettere.

Dr. Levi della Vida is Professor of Semitic Languages in the Royal University at Rome, and the present volume, which is No. 2 of the *Biblioteca di Scienze e Filosofia,* in course of publication by Dr. Bardi at Rome, consists of a number of University Lecture Courses prepared in the course of academic work, together with some articles written for various Italian periodicals, which are here brought together as being essays with a common purpose of making more accessible to the people of Italy the results of recent research in Semitics.

After a brief introductory chapter, he discusses the characteristics of the Semitic peoples as a general group, and then branches out into a discussion of the two great Semitic religions—Judaism and Islam, devoting three chapters to each. The three chapters on Judaism, on "The Sacred and Profane History of Israel," "The Development of the Idea of God in Ancient Israel" and "Judaism and Christianity," are interesting, but not so important for us as the three on Islam,—"The Religious and Cultural Value of Islam," "Recent Studies on Muhammad and the Origins of Islam," "Panislamism and the Caliphate."

The author has no new theory to bring forward, nor does he say anything fresh on these subjects. His work is an attempt rather to give to a wider Italian public some knowledge of the results of recent research. In the first essay he points to the change in attitude towards Islam, brought about by the studies of Goldziher and Becker, and pleads for the view that Islam is to be considered as in some sense a

continuation of Classico-Christian civilization, rather than its opponent, a force which carried knowledge of Jesus and Plato to Timbuctu and Java, to India and Turkestan, even though not the Jesus of the Gospels, nor the Plato of the Dialogues.

In the second study he passes in review the attempts at a critical biography of the Prophet, beginning with Sprenger's *"Leben"* of 1869, passing on to the criticism of Tradition and the sources of the Biography, first initiated by Wellhausen, carried on by Goldziher in his brilliant *Studien,* and further developed by Caetani and Lammens, studies which have shown how utterly untrustworthy are the sources for the life of the Prophet and have thrown us back on the necessity for further research into criticism of the Koran, which seems our only certain source-book.

The third essay takes up the burning question of the Caliphate in Islam, and the Pan-Islam bogey which Abdul-Hamid used to defend and strengthen his conception of the Caliphate. The main point, of course, is the validity of the Ottoman Caliphate, and beginning with Bartholdi's important article in the first number of the Russian periodical *Mir Islama* in 1912, the author traces the discussion through Becker and Nallino, who showed conclusively the invalidity of the claim, and then illustrates the importance of the idea in modern diplomacy.

ARTHUR JEFFERY.

Verspreide Geschriften. van C. Snouck Hurgronje. Deel. IV. Geschriften betreffende den Islam in Nederlandsch-Indië. Eerste Reeks. Bonn. 1924. 415 pp.

This last volume of Hurgnonje's Collected Essays is all in Dutch, and contains some eighteen essays on the problems Islam presents in the Dutch East Indies. It commences with his well known lecture of 1883 on the nature of East Indian Islam, contains his important review of Poensen's *Brieven over den Islam,* and his equally important essay "Hadji-Politiek" on the significance of the Pilgrimage for Javanese Islam, called forth by M. Brooshooft's four articles. The other essays are more directly concerned with peculiar East Indian affairs, and thus of less interest to the student of Islam nearer home.

Anonymi Gesta Francorum et Aliorum Hierosolymitanorum. Edited by Beatrice A. Lees, M.A. Pp. 156. Oxford University Press. 1924. Price 3s. 6d.

This little volume is one in the series of Oxford texts on Mediæval History. The book includes an introduction dealing with the manuscript, the Latin text with critical notes on various readings, forty-four pages of historical notes, a complete bibliography, chronology, index and an excellent map. "The anonymous author of the *Gesta* was a Norman of South Italy, who followed Bohemund, and accordingly depicts the progress of the First Crusade from a Norman point of view. He was a layman, marching and fighting in the ranks; and thus he is additionally valuable as representing the opinion of the ordinary crusader. Finally he was an eye witness throughout, and absolutely contemporary, in the sense that he wrote his account of each great event practically at the time of the event. He is the primary authority for the First Crusade."

The Encyclopædia of Islam. A Dictionary of the Geography, Ethnography and Biography of the Mohammedan Peoples. Edited by M. Th. Houtsma, T. W. Arnold, R. Basset, and H. Bauer. Number 27 (Java-Kaikobad) and Number 28 (Kaikobad-Kamal Pashazade). Leyden: Late E. J. Brill, Ltd. London: Luzac & Co. 1924.

Once again we call attention to this important work which, delayed during the War, is now being pushed forward. With a view to accelerating the publication of the Encyclopedia, the editors have considered the possibility of beginning the publication of the articles beginning with the letter "S," and continuing from there contemporaneously with the articles at present being printed. They hope to achieve this aim, thanks to the collaboration of Professor A. J. Wensinck, of the University of Leiden, who has expressed his readiness to resume his work on the Encyclopedia. The numbers before us contain many important articles—One on the *Ka'ba* by Wensinck, in which he traces the early history of the building, the origin of superstitions connected with it, and gives a comprehensive history of its cult; *Kadam Sharif,* by T. W. Arnold, containing curious information on the worship attached to alleged footprints of Mohammed; *Kahwa,* by Arendonk, which leaves nothing unsaid regarding the history of coffee in relation to Islam; *Kalam, Kadar,* and other brief but important articles by Macdonald. Unless a complete index is published with the last volume, the usefulness of this Encyclopædia will be impaired by its eccentric spelling and method of classification. Who, for example, would expect an account of Moslem journalism under *Djerida,* or seek for "coffee" under *Kawha,* or look for "amber" under *Kahruba?* Z.

Manuel Historique de la Question d'Orient (1792-1923). By Jacques Ancel. Pp. 330. Librairie Delagrave. Paris. 1923. Price: 7 fr. 50.

This is the seventh volume in a series of manuals of history and politics. The author is Professor of history and geography in the Collège Chapital. As he states in the preface, the task of putting into 300 pages the riddle of the Orient from 1792 until the present is an audacious attempt. The author, however, has succeeded. After giving the geography of the Near East in a preliminary chapter, he traces the various crises that led to the disintegration of the Ottoman Empire and the establismment of new states as follows: the Serbian crisis, 1792-1815; The Greek crisis, 1815-1829; the Egyptian crisis, 1830-1841; the Roumanian crisis, 1841-1859; the Bulgarian crisis, 1860-1878; the Empire under Abdul Hamid, 1878-1897; the Macedonian crisis, 1897-1913; the crisis of the World War, 1914-1923. Every chapter has a full bibliography and the book has twenty-five pages of index.

Raimundo Lulio. Primer Misionero entre los Musulmanes por Samuel M. Zwemer. Traduccion de Alejandro Brachmann. Sociedad de Publicaciones Religiosas, Flor Alta, Madrid, Pp. 141. 1924.

An authorized Spanish translation of Lull's life (1902) with additional illustrations, corrected bibliography and an appendix containing selections from Lull's devotional writings.

SURVEY OF PERIODICALS

By Miss Hollis W. Hering
Missionary Research Library, New York, N. Y.

I. GENERAL.

An Appraisal of the Armenian Situation. Wilbur Henry Siebert. (In *The New Armenia,* New York. March-April, 1925. Pp. 17, 18.)

Summarizes the attitude towards Armenia taken by the Allies from 1916 on, and argues for the restoration to Armenia of her lost provinces in Asiatic Turkey.

Into "Forbidden Afghanistan." Lowell Thomas. (In *Asia,* New York. March, April, May, 1925.)

The first three instalments of an unusual journey taken on the invitation of the Amir of Afghanistan. These chapters are: "Freebooters of the Afghan Border"; "Where the Ends of the World are Met"; and "The Khyber Pass." The illustrations are particularly fine.

The Water Supply of Egypt and the Sudan. J. I. Craig. (In *The Contemporary Review,* London. February, 1925. Pp. 162-170.)

A thoughtful examination of how far there is justification for the fears of Egypt (and for her policy based on them) that she will be starved in her water supply through extended irrigation in the Sudan.

II. ARABIA.

Éléments Arabes et Foyers d'Arabisation; leur Rôle dans le Monde Musulman Actuel. Louis Massignon. (In the *Revue du Monde Musulman,* Paris. Vol. lvii. Pp. 2-157.)

A sociological inventory of Arabic elements and influence in the present-day Islamic world, presented geographically and statistically.

The Wahhabite Revival. Kenneth Williams. (In *The Contemporary Review,* London. April, 1925. Pp. 466-471.)

Studies the causes and the effects, rather than the details, of the struggle between Ibn Saoud and the Hashimite family in the Arabian peninsula.

THE YEMEN. Colonel H. F. Jacob. (In *The Journal of the Central Asian Society,* London. Vol. xii, 1925, pt. 1, pp. 26-42.)

Surveys the relations of the Yemen, and especially of the Imam Yahya, to the rest of the Arabian peninsula and its outstanding personalities.

III. HISTORY OF ISLAM.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

WOMEN AND PRESENT-DAY SOCIAL CONDITIONS IN EGYPT. Daisy Griggs Philips. (In *The Church Missionary Review,* London. March, 1925. Pp. 54-63.)

A description of some of the superstitious customs having a strong hold on the women of Egypt; the program of the Feminist Movement; and the need of strong leadership and right example in the social reform movements.

VI. POLITICAL RELATIONSHIPS.

FACT AND FICTION IN EGYPT. Pierre Crabitès. (In *Asia,* New York. May, 1925. Pp. 401-407, 434-436.)

An interesting popular account of modern Egyptian history, showing how, in this land of camouflage, the stubborn facts have been at variance with the official records, and national independence is a fiction, with actual dependence a very real fact.

THE FRENCH IN SYRIA, 1919-1924. Major D. McCallum. (In the *Journal of the Central Asian Society,* London. Vol. xii, 1925, pt. 1. Pp. 3-25.)

A brief résumé, special attention being given to the attitude of the French in Syria towards the Turks and towards the Arabs. "Syria" is defined as "that part of the pre-war Ottoman Empire which has been entrusted to the mandate of France."

THE LAUSANNE TREATY. Fred. Perry Powers. (In *The New Armenia,* New York. January-February, 1925. Pp. 3, 4.)

Discusses arguments for and against the United States ratifying the treaty with Turkey. Written on the fundamental assumption that "the Turk will keep his agreements so long as he is afraid to break them. But if he can break his agreement in safety he will do it in a minute."

OUR DIFFICULTIES WITH EGYPT. P. G. Elgood. (In *The Nineteenth Century,* London. February, 1925. Pp. 253-259.)

Moderate in tone; the strained relations between Egypt and Great Britain are viewed in the light of the axioms that there is

reason on both sides, that there is a way out which must be found, and that "no negotiation is likely to succeed so long as Great Britain concedes none of her present military rights, nor so long as Egypt demands complete evacuation."

PERSIA AND HER PREMIER. Robert Machray. (In *The Fortnightly Review,* London. April, 1925. Pp. 525-533.)

Shows how Riza Khan, rising to a commanding position from the ranks in the Persian army, has endeavored to rid his country of foreign domination, following a strong policy of "Persia for the Persians."

THE TURKISH REPUBLIC—1925. Elbert Crandall Stevens. (In *Current History,* New York. March, 1925. Pp. 900-906.)

A survey of the Turkey that has resulted from the grim and obstinate application by the Turks of the principle that "they are willing to deal with other nations only on a basis of absolute reciprocity, and only in such matters and methods as do not appear to threaten the sovereignty of the Turkish Republic."

VII. MOHAMMEDAN MISSIONS.

EASTERN TURKESTAN AS A MISSION FIELD. G. Raquette. (In *The International Review of Missions,* London. April, 1925. Pp. 252-259.)

A bird's-eye view of the country and its inhabitants, their customs and superstitions. Traces the Christian work already done for it, and considers it the missionary "pearl of great price."

ISLAM'S WOMANHOOD IN THE NEAR EAST. W. D. S. (In *World Dominion,* London. March, 1925. Pp. 77-81.)

Shows the challenge presented to the Koran by the Christian schools for girls; and the pitiful contrast between the tiny per cent of Mohammedan women living in touch with progressive ideas, and the great mass of the rural population with no educational facilities and no means of communication with the outside world.

JAVA AND THE DUTCH EAST INDIES. Samuel M. Zwemer. (In *The Missionary Review of the World,* New York. May, 1925. Pp. 355-361.)

Facts concerning Malaysia—its people, conditions, and past history, together with the present prospects of mission work there.

THE PRESENT STATE OF ISLAM. D. S. Margoliouth. (In *The Church Missionary Review,* London. March, 1925. Pp. 7-14.)

An endeavor to discover, in the light of the Jerusalem Conference and of recent manifestations in Mohammedan lands, whether or not the fundamental attitude of mind engendered by Islam has been permanently broadened by modern influences.

The Missionary Equipment and Literature Supply, Ltd.

(Formerly THE MISSIONARY LITERATURE SUPPLY)

The Missionary Literature Supply was founded in the autumn of 1915 by Mr. A. W. Nott, with the intention of creating a centre for missionary literature of all kinds connected with Christian Missions, and we are glad to say that since its formation it has been found useful in very many ways.

The M. E. L. S. also is of service to missionaries abroad in procuring second-hand and new books, missionary, theological, or educational, and in this way has already been able to be helpful to missionaries in India, China, Korea, Sierra Leone, West Africa, West Indies, Canada, etc.

Current issues of all missionary periodicals are to be obtained from the M. E. L. S., and THE MOSLEM WORLD, for whom the M. E. L. S. are the English agents, can be secured from its office.

CHURCH HOUSE, WESTMINSTER, S.W.1.

London, England

WANTED

BACK NUMBERS OF THE MOSLEM WORLD

Volumes 1911, and 1916 to 1919

We would like to obtain these numbers of which our stock is exhausted. Subscribers who will dispose of their copies for this purpose kindly advise the price desired.

THE MOSLEM WORLD

156 Fifth Avenue New York City

You Need THE MOSLEM WORLD

Subscribe NOW!

"THE MOSLEM WORLD should prove of great value to all students of Islam and of the countries in which it is the dominant religion."—REV. D. S. MARGOLIOUTH, Litt.D., Professor at Oxford, England.

"The prominence of Mohammedans and Moslem lands in international affairs makes it imperative that Christian leaders read THE MOSLEM WORLD."—DR. JAMES L. BARTON, of the American Board.

WELCOME AT CAPE TOWN TO PILGRIMS RETURNING FROM MECCA.